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Faith should not be taught in public schools, says libertarian

Bert Witvoet

TORONTO, Ont. — Being allowed to stay out of religion class in the public school is not freedom, according to Alan Borovoy. The price of social isolation is too great for a child.

Borovoy made reference to an Elgin County schoolchild who experienced nightmares about the devil after attending a religion class that taught that those who do not believe in Jesus Christ will go to hell. The child, who is from a B'nai Brith family, fears social isolation even more than her nightmares and has so far resisted being kept out of class.

Mr. Borovoy is General Counsel for the Canadian Civil Liberties Association, an organization which argued against religious education in the public schools at the Ontario Supreme Court hearings this month. At the same hearings, the Ontario Ministry of Education told a panel of judges that religion classes in public schools are an expression of religious freedom, because those who object do not have to attend classes.

Promote knowledge, not faith

Borovoy's association challenges the constitutionality of the kind of religious instruction given in an Elgin County school and is at the same time critical of the regulation of the Ontario Department of Education which requires two half-hours of religious instruction per week.

"We are opposed to the use of public

Continued on page 4 ...

A classroom in the public school. Photo: *Living and Learning*

Calvinist Contact

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Central American crisis examined

Robert VanderVennen

TORONTO, Ont. — Heart-rending suffering but also unspeakable grace exist together at this turbulent time in Central America. This conclusion is drawn from reports of this year's research team at the Center for Christian Scholarship at Calvin College, presented June 12-13 to about 60 people at the Institute for Christian Studies (ICS).

The six fellows from the center each gave a report, ranging from historical, political and social analysis to church life and an evaluation of liberation theology. The Institute provided a respondent-critic for each report, and there was also opportunity for open discussion.

Historical and political background

There is a long history of exploitation of the working people of the central American nations, which include Guatemala, Honduras, El Salvador, Nicaragua and Costa Rica. This is not exactly the kind of soil in which democracy is permitted to grow.

Historian Lance Grahn told how the Spanish pillaged the area in the 1500s. Spanish Christians followed the Conquistadores with the gospel in a version which required converts to become "Spanish" at the same time they became Christian. The very word for baptism in the Bibles they gave the "Indians" literally meant "to become Spanish."

Anti-communism strong

Michael Dodson, political scientist who is an American with expertise in Latin America, severely criticized American foreign policy in Central America. He said that the U.S. does not have a sense of Central American history, but sees merely unconnected events. The U.S. is trying hard to bring democracy to the region, but it is a version of democracy which does not fit the history nor the situation, and which, therefore, cannot work.

The U.S. government is deathly afraid of communism in Central America, but Dodson said that most of those countries are strongly anti-communist, including Nicaragua. Guillermo Cook, long-time resident of Costa Rica, speaking on "Grassroots Churches and Reformation in Central America," echoed Dodson by saying that "most people in the church groups

Continued on page 4 ...

Photo: Robert VanderVennen

Historian Lance Grahn

Thinkbit

A minister asked a little girl what she thought of her first church service.

"The music was nice," she said. "But the commercial was too long."

From *The Hamilton Spectator*

"Bankrupt" farm lender requires government aid

Margaret Griffioen-Drenth

OTTAWA — Canada's major farm-lending institution has reported a negative net worth for the first time in its 28-year history. Farm Credit Corporation (FCC) ended its 1986-87 financial year with liabilities exceeding assets by $124.8-million.

Although it has been operating at a loss for years, it is now "technically bankrupt," says Elbert Van Donkersgoed, policy director of Christian Farmers Federation (CFF) in Ontario. Farm Credit has borrowed from around the world, and its assets are no longer worth as much as its loans to farmers, he continued.

Farm Credit will require some federal assistance, according to Brian Strom, FCC director of lending operations, but he says the company's problems will not cause any cutbacks for farm financing already arranged.

Federal Agricultural Minister John Wise has pledged to provide some sort of aid to the financially troubled loan corporation, but has not mentioned any kind of specific federal program.

Van Donkersgoed stresses that the government "has no choice but to pick up the losses FCC faces."

Since 1985, CFF has been encouraging the government to implement a debt set-aside program, whereby the farmer does not pay towards his loans (CFF proposes an initial three-year period) and the loss of revenue to lenders such as Farm Credit is made up by the government. When able, the farmer resumes his payments, but interest which otherwise would have accumulated would not be tacked onto the loan.

Such a program would be beneficial to Farm Credit, says Van Donkersgoed, because "over half their loans which are in arrears are in cash crops and the situation in that area [largely due to farm subsidies provided in other major exporting countries] will continue for some time."

Farm Credit has 14,700 accounts in arrears, about 19.5 per cent of its total loans. The total value of farm loans in arrears rose to $344-million this year from $245-million last year, an increase of about 40 per cent.

Of the problem loans, 65 per cent were in cash crops such as cereals and tobacco, 13 per cent in hogs, 11 per cent in beef and 6.5 per cent in dairy. On a geographic basis, 32.9 per cent were in Ontario, 21.1 per cent in Alberta, 20.7 per cent in Manitoba, 5.5 per cent in British Columbia, 4.7 per cent in Quebec, and 2.5 in the Atlantic region.

In this issue:

An eight-year-old boy learns to deal with leukemia through art p.10
Confession — the road to healing p.11
Harry Houtman explains the proposed Ontario tax reform .. p.13
Help us share the vision p.14

Calvinist Contact

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Editorial

Dialogue or confrontation in South Africa?

A guest editorial

Although it appeared a little more than a year ago in the Dutch newspaper, *Trouw,* an article by Dr. S.W. Couwenberg, entitled "A change of power is not the solution in South Africa," is still very relevant to the present situation in South Africa.

Dr. Couwenberg is a professor at the Erasmus University of Rotterdam, and in his article he states, quite correctly, that the South African problem is more complex than most people think.

Professor Couwenberg identified two trends in Western thought: 1) the politics of confrontation and isolation should be employed until the current government is forced to make way for a black majority government, and 2) contact with South Africa as an ally of the West should not be broken but ways should be found to ensure a peaceful transition to a new, non-racial South Africa.

Focus beyond apartheid

Professor Couwenberg remarked that in keeping with the present anti-apartheid trend there is a greater need for a post-apartheid orientation which should concentrate on post-apartheid problems.

In contrast with the revolutionary radical left perspective of the A.N.C. aimed at a transfer of power from the whites there is a general movement in favour of reform, coming from whites and non-whites who favour power-sharing and who wish to achieve a new constitutional dispensation through peaceful means, involving non-violent negotiation.

This movement is supported by bodies such as the "National Initiative for Reconciliation" and the ecumenical organization Koinonia in Pretoria and elsewhere. They want to demolish the walls of separation between white and non-white Christians and establish dialogue between these groups.

The time has arrived to no longer concentrate on the revolutionary struggle of the A.N.C. but to take note of the trend in favour of reform. From an ethical and Christian point of view this is much more acceptable than to encourage a revolutionary liberation struggle which is leading to increasing polarization and terror from both the left and the right and which can lead to a Lebanon-type situation.

When religion is politicized

The Kairos document published by South African Christians under the title "The hour of truth" correctly states that the current government is misusing theological concepts and biblical texts for their own political ends. Nevertheless, this is not new — it has happened throughout the centuries. The Kairos document itself is guilty of the same evil.

What we see in South Africa on the side of the government as well as on the side of the prophetic or black liberation theology is a mixing of political and religious orthodoxy, through which a four-way orthodoxy evolves.

According to H.M. Kuitert in his book, *Everything is politics, but politics is not everything,* when political and religious dimensions of humanity are mixed, religion is changed into an instrument for a political power struggle. The result is negative, and religion no longer leads to dialogue and reconciliation but to the intensification of conflict and the "absolutizing" of it.

Liberating the oppressed and the oppressors

Black liberation theology also lacks substance on this point. Like other liberation theologies, it focuses solely on the liberation of the oppressed, and with that, on polarization and conflict. An authentic Christian liberation theology should rather focus on the liberation of the oppressors as well as on the oppressed, because they are also sinners from a Christian point of view.

As long as you focus solely on emancipation as the victory for the oppressed you are still reasoning in terms of power and you are only concerned with a change of power. The oppressed of yesterday become the oppressors of tomorrow. A liberation struggle which has overcome the naked power struggle is aimed at abolishing oppression as well as bringing about reconciliation between the diverse parties. Only by REFORM can such a struggle best be conducted.

John Plaatjes,
Mississauga, Ontario

When leaders repent, they must resign

InterVarsity Christian Fellowship, the organization that promotes campus ministries, sent out a news release last week that shows how Christians can deal with sin in a God-honouring way.

It appears that Gordon MacDonald, President of InterVarsity, had been "involved in an adulterous relationship in late 1984 and early 1985." Mr. MacDonald saw the error of his ways and took "the biblically defined steps that call for confession, repentance and restoration." He describes his marriage relationship as being "solid and growing today."

However, rumours about his illicit affairs began to circulate long after this restoration took place. Because of the rumours, which might hurt the ministry of InterVarsity, MacDonald has resigned from his position.

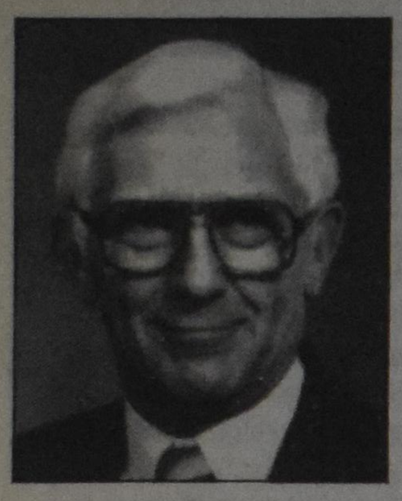
We want to applaud this brother and his wife for the courageous step they took, and InterVarsity for publicly announcing the reasons for the resignation. It should go a long way towards establishing the integrity of the ministry of InterVarsity.

Perhaps Christians are learning from the television scandals that it is best to be above board about the sins of its leaders. Cover-ups tend to be much more messy than frank confessions. If there is one point of criticism to offer on the way MacDonald handled the matter, it is that he should have resigned right away, instead of waiting for the rumours to start flying.

It is true that Christ forgives our sins, also the sins of leaders, but Christ does not necessarily undo the damage that we afflict on our environment by our sins. It is conceivable that in a tightly-knit local community, where confession can be completely open, leadership may continue. But when leaders in a large community commit an indiscretion like adultery, theft, false witness or battering, they should realize that they have broken the public trust and have to pay for that. Social restoration may come years later, after a time of penance, but for the immediate aftermath there can be only one solution: resign.

BW

SKYLIGHTS/WILLIAM R. RANG



"The rooster crowed. And then, the Lord looked at him. In that one look there must have been a dozen different messages."

The wrong order

When you are on sentry duty, we were told, and you're being approached by a suspicious-looking individual, according to the Genevan Convention you must first yell at the person to identify himself and to stick his hands up. Then you may fire a warning shot into the air, and finally, when he ignores your demand, you may shoot him. Well, that's what we were told. But we were also told to change that around a bit. Shoot the guy first, then yell, and finally shoot into the air. Who's to tell the difference? Being in the military teaches you the art of survival. As long as you wear the uniform, you're a legitimate target. That's what the sergeant yelled at his young marines in Rotterdam in the early morning of May 10, 1940. "Those Germans are looking for you!"

Of course, the military are cruel, savage, inhuman, selfish, arrogant and violent. That's what lots of people say, anyway. They think they know it.

I've been out of uniform for almost four decades and yet I still am in the military. So are you. In the army of God. If the military were indeed to be equated with all the terrible descriptions above, I don't think that the scriptures would have suggested that we are in the Lord's army. But that's just a thought, of course.

In the Lord's army we also have a rule that we prefer to change around, and that's what I would like to talk about, really.

Simon Peter brought it to my attention through what he did. Out in the courtyard he denied his Lord for the third time. By so doing he demonstrated himself to be a coward, a selfish person, a mere survivalist, a man with greater love for himself than for his Lord. The rooster crowed. And then, the Lord looked at him. In that one look there must have been a dozen different messages. Peter recognized them all. He turned around, say the scriptures, and he wept bitterly.

That's the proper order. He wept because of his sin, not because of the result of sin. That's what you and I usually do. We turn the order around. No, we don't wet our beds with our tears because of the sins we committed, such as David did. We don't weep. Sin is sin. We're all sinful. We'll weep when the results of sin demonstrate themselves. Only then do we become repentant.

The wrong way around! God is looking for our tears after we have sinned, not after He has allowed the consequences of sin to ruin our lives.

Let's get the message!

William R. Rang is principal of the Christian school in Dunnville, Ontario.

Poetry

Ages past

long ago
in a different age
    our forefather's forefathers walked
    in the light of the gods.
now we wander in darkness
our visions are only clouded images
    of what our ancestors knew.

long ago
in a different age
    cities were great and glorious
    ramparts shone with will of the gods
now our cities are but ashes in comparison
and we live in black caves our ancestors never knew.

in that age
they didn't have the powers we possess
    which in turn possess us.

our ancestors faded
we will burn
        exploding as we scream
        of our power and intellect.
our ancestors smile
    sadly.

Down with poetry

they blindly accept norms.
they cannot change our wills
  with a flick of a pen.
their thought expression patterns:
  cunieform of ages past.
trapping our spirit
  in a modern day Bastille,
we are prisoners of standards.
they tether our creativity
  in blind acceptance of tradition.
our facial expressions
  like our feelings,
they cover with a paper mache
  mask of labels.

Poetry by:
Jon Whipple,
student at
Vancouver Christian School

Letters

How to implement

I appreciated the article on page 10 of your June 12 issue entitled "Let's Talk About Money" by Dean McRae. I appreciate many of his sentiments and would seek his advice on one of his key recommendations, namely where do you create the format and the forum for such discussions on finances in a local congregation on a local basis?

If he could pursue that in another article, I'm sure that would be very much appreciated.

Harry Houtman,
Toronto, Ontario

Agrees: Schuller *is* wrong choice

I read the letter by Ysbrand Vankeulen in the June 26 issue entitled, "Schuller the wrong choice for rally," with great appreciation. Vankeulen has expressed some of the deepest feelings and convictions of my heart.

I am now referring especially to his convictions, which he wrote in the second part of his letter, "Resurrection power needed."

It is worth reading and meditating upon.

May Mr. Vankeulen's letter stir up concern among others as well.

Enno Ennema,
Townsend, Ontario

Convention coverage inadequate

I was disappointed by the editing and the space provided by your paper June 5, 1987, on the Bi-Annual Convention of the Canadian Federation of Christian Reformed Women.

Your heading, "Women unite in protest and praise," was not representative of our theme which was "Alive in the Spirit."

While the abortion issue is very important to us, it was not the main event of the day. The little corner provided on page nine was hardly adequate for a convention that was attended by 1,600 people. I have seen lesser events more prominently covered by your paper.

Calvinist Contact might like to send one of their reporters to cover an event such as this. You would then know first hand the joy and fellowship a day like this affords.

Agnes Miedema,
Brampton, Ontario

Pontius' Puddle

SUMMER WEEKENDS IN CROWDED PARKS, TEEMING RESORTS, AND PACKED BEACHES AREN'T FOR ME. I PREFER MORE PEACEFUL SURROUNDINGS. A PLACE ONE CAN BE ASSURED OF PEACE AND SOLITUDE...
SIGH. MY SANCTUARY.

News

Faith should not be taught in public schools

... continued from page 1.

schools to promote a belief in various doctrines," he said in an interview with *Calvinist Contact*. "But it's not inappropriate to promote knowledge *about* religion. That is the proper function of the school."

Borovoy thinks that the intent of the Ministry's guidelines for religious instructions can be understood by reading the report of the Hope Commission issued in the mid-forties. That report required acceptance of certain doctrines, such as "Jesus Christ is more than a hero to be admired. He is the revelation of God in history."

"To be sure, that is a sacred doctrine," said Borovoy, "but it is also a controversial doctrine not shared by all people," not in the same category as saying "that two and two is four and that c-a-t-spells cat."

Borovoy admits that the material of the forties no longe appears in the curricula of present-day public schools, bu the Hope Commission report shows the intent of the Ministry's regulation, he said. At the same time, he finds that the Ministry does not provide the school boards with any guidelines, thus allowing the situation of an Elgin County school to continue.

State may promote values

When asked whether he considered the exemption of Jehovah Witness children from singing the national anthem because it is against their belief to be another form of discrimination, Borovoy said that was a different issue. "Singing the national anthem is not designed to indoctrinate children in a certain faith; it is designed to create patriotism, a sense of loyalty to country."

But what if parents do not believe in patriotism as a value to be taught? Borovoy answered that "patriotism can be regarded as an appropriate value for the state to promote." He mentioned other values that he considered "universally shared": charity, decency, honesty and a democratic system with free elections and secret votes."

Borovoy does not feel obliged to accommodate the rejection of democracy by Communists. According to him, democracy is a value that most people in our society share. It would be wrong for the state to teach a particular ideology, such as the values of the Progressive Conservative Party, he said, but whatever values are necessary for co-existence may be taught.

Borovoy was asked whether his position encourages the establishment of private schools, where people are free to teach values not shared by others in a society. "People should be free to establish their own schools, Borovoy said, but he added that he preferred after-day instruction by churches or synagogues. "I wish to encourage the mixing of various groups. It's healthy for our pluralistic society."

The Canadian Civil Liberties Association which promotes "fundamental freedoms of the individual," has in excess of 6,000 members across Canada, and in addition receives contributions from some 20 to 30 groups — churches, synagogues, trade unions or locals. The membership of the democratic, small-"l"-liberal organization consists of lawyers, writers, media people, trade union leaders and many "ordinary" Canadians, according to Borovoy. Its present Honorary President is Justice Emmett Hall, of the Supreme Court of Canada.

The association seeks freedom of religion and religious equality. Asked whether he thought that the association sought freedom *from* religion rather than freedom *to* religion, Borovoy replied that he found that distinction meaningless. "People are free to teach their religion, but a setting of mandatory attendance is not the place for that."

Pain in birthing the new South Africa

The following was excerpted from an open letter "to all those who care" by Rev. Frank Chicane, who recently succeeded Rev. Byers Naude as the General Secretary of the South African Council of Churches (SACC).

"No one really wants to go to the cross, or the *way* of the cross, but it has dawned on me in a new way that it does not look like we can achieve our liberation in South Africa without going through the cross ... it looks like it is in our death that we shall rise again into a new and just society. It looks like that it is in our weakness that we become strong ... that it is through this seemingly hopeless situation that there can be hope even to free or liberate the oppressors and those who are intoxicated with power ... it did not occur to me that I will be required to go the whole way through ... Yes, I am scared about this reality, I wish I could avoid it ... so that I can also live a "normal" life like other people. I am scared that if this is the will of the Lord I will not escape it ...

This is the Kairos, it is our Kairos and I beg you, sisters and brothers to pray with us, to act with us, even if it might cost us pain, to help us deliver this new baby, the new, just, democratic and non-racial South Africa where all will live in peace ... I ask you to pray with me, and for my family for whom I feel guilty ... I put them in danger and deprive them of a normal life. I am now half-way through to Jerusalem, and maybe I should put down my pen ...."

Help us share the vision. See page 14.

Central American crisis examined

... continued from page 1.

have never heard of Marx." He added that if you ask them what they think of Marx, they will think you are talking about Mark's gospel.

Nevertheless, said Sidney Rooy, Christian Reformed minister who has taught theology in Argentina for 20 years, there is indeed a social revolution going on in Central America. An accumulation of historical problems has brought things to a boiling point. Rooy argued that churches are too slow in perceiving societal changes, and even slower to accept them.

He sketched the attitude toward social change of four groups, the Pentecostals, other Protestant churches and missions, the traditional Catholic church, and the Ecclesial Base Communities.

Bible study groups

John Stam, who has lived in Nicaragua for some 30 years, said that 30,000 to 40,000 small Bible study groups, called Ecclesial Base Communities, have sprung up all over Central America, alongside the churches. After Vatican II, and arising out of their desperate circumstances, the rural and poor urban people especially have found richness in the Bible they never dreamed existed anywhere.

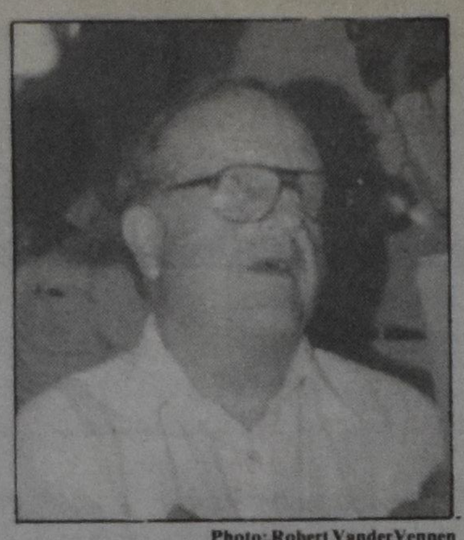


Photo: Robert VanderVennen

Guillermo Cook

"The Bible is intensely real to them," said Stam. "They feel that they themselves are going through the experiences described, such as the Exodus." The Exodus is so alive and real to them that they use its meaning in many ways, almost conjugating it like a linguistic paradigm. In many ways they are really closer to the Bible stories than we are — their landscape is like Galilee, they fish like Peter, they know what it is like to cringe before Herod, and they understand Pilate as the outsider boss. They read the Bible, says Stam, with "luminous intensity."

Liberation theology

The result is that an understanding of the Bible in relation to their circumstances arises, and that in turn develops into a theology, or a handful of related theologies. This has come to be known as "liberation theology." What is striking about this theology is that it has arisen from the bottom up, from the intensely-felt life experiences of suffering people. It has not arisen from theory, from rational considerations written into a systematic form, as western theologies seem to have arisen.

Gordon Spykman, theology professor at Calvin College and co-ordinator of the research team, evaluated this kind of theology from a reformational viewpoint. He said that we must be open to appreciating new theology, since as Reformed people we cherish the principle of theology which is always reforming, that is, *semper reformanda*.

Spykman used Pablo Richard's picture of a tree whose roots symbolize the experience of God actually living among the poor, whose trunk represents communal reflection on life's experiences in the light of the Bible, and whose branches, which receive their life from the trunk and the roots, are theology — in this case liberation theology. Just as the branches of a tree cannot be understood apart from the trunk and roots, liberation theology cannot be understood or honestly evaluated apart from the life experiences and Bible reading of the common people.

Spykman criticized some liberation theologians for a use of Marxist tools of social analysis, for an evolutionary view of reality, and for a flawed understanding of creation. But he also identified a number of points of contact and agreement between the Reformed theological tradition and liberation theology. He noted, for example, similarities in the biblical vision of full-orbed Kingdom living. Overall he was more appreciative of liberation theology than James Olthuis, his respondent, expected him to be.

Participants

Three ICS professors presented responses to the papers: Paul Marshall, George Vandervelde and James Olthuis. Other respondents were Rev. Arie Leder, who has 10 years of experience in Puerto Rico and is studying for the doctorate at Knox College; Prof. Leroy Cormie, authority on liberation theology who teaches at St. Michael's College; and Rev. Troy Beretta, Lutheran pastor who has served in Peru and is a member of the Inter-Church Committee on Human Rights in Latin America. A number of refugees from Central America also attended the conference.

A special Friday evening program of slides, taken during the six weeks the team members did intensive research on location in Central America, was a special feature open to the public. The slides and commentary made the human situation more real.

The speakers urged us not to pass judgment on Central Americans who live their lives in such desperate circumstances, and whose courage and Christian faith are such a beautiful testimony to us. Our prayers and support are the appropriate ways for us to relate with them.

The Calvin research team expects to publish their work in book form, to be available in about two years.

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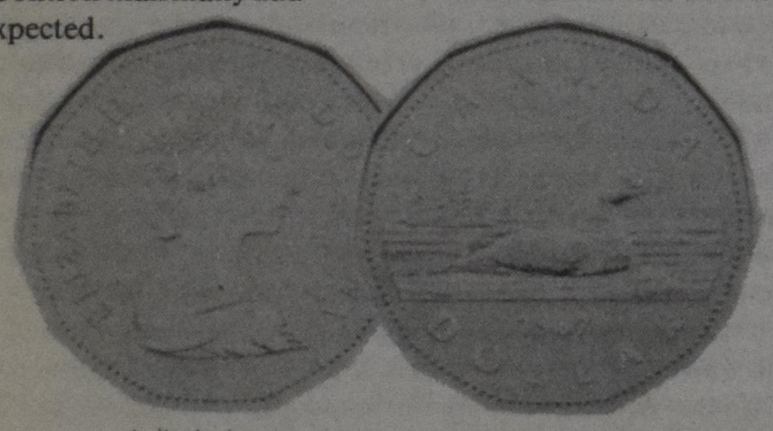
Pressreview

Carl D. Tuyl

Our home and native land reached the (for a young nation) young age of 120 years. The House of Commons presented us with a birthday present. The honourable gentlemen in the House whooped it up as if they all had just won the big lottery. Instead they had defeated the motion to consider the re-instatement of the death penalty. Cooler heads prevailed. It was a good day for our country. The abolitionists really managed an exceptionally well-organized campaign, and the outcome was much more in favour of abolition than many had expected.



★★★★

Our birthday was also marked by the appearance of the dollar coin (the loonie), and an order from the Canadian Radio-Television and Telecommunication Commission to the Bell telephone company to lower its long distance rates by a considerable percentage.

★★★★

Now if only a similar civilized approach could prevail in the management-labour relationship at Canada Post we would be really surprised by joy. The labour minister, Pierre Cadieux, appointed a mediator in the dispute. Blessed are the peace-makers, but more blessed are they who wage no war. For instance: American postal workers have gone on strike only twice in the past 200 years. Their stamp is 22 cents, and in America's big cities mail is delivered to the door six days a week. And hear this: in 1986 the American postal service made a profit of $305-million. How do you like that comparison. Simon Reisman should be empowered to trade postal services.

★★★★

Monsieur Brian Mulroney officially admitted that there was some discord between Trade Minister Pat Carney and free trade negotiator Simon Reisman. Informed sources say that the word discord in this situation is very euphemistic, and that the proverbial "cat-and-dog relationship" would be more applicable to the situation. Both are under pressure. Reisman to get a deal by October, and Carney for not managing her portfolio very diplomatically. Trade Minister Carney suffers moreover from chronic back ailments. Claws are out on both sides.

★★★★

There were complaints in the House about the Canadian Security Intelligence Service. The review committee reported that the agency fishes with a rather small meshed net, catching everyone who in some way or another has given voice to dissent. Who knows who are all in their files. Maybe our beloved C.C. editor Witvoet?

★★★★

In spite of a rather impressive endsprint of the government, the NDP, remains tops in popularity polls. Our beloved brother Broadbent basked in the warmth of that heady stuff. The party voted to increase its campaign budget, and Monsier Brian Mulroney began to sound like an opposition leader. Will Broadbent lead us into all the goodies of socialism in some future time? Stranger things have happened. My interpretation is that the popularity of the NDP is simply a well-deserved plague on the other two houses.

★★★★

Bankers, the truly under-privileged of our Canadian society, are crying hot tears into their three-martini lunches because the deregulation policy of the government will mean increased competition for them. Our deaconates may expect, any time now, requests for support from our major chartered banks. And why not: everybody else and his second cousin is asking.

★★★★

Prince Eddie, the flunked marine, did better as a cutter of ribbons in Prince Edward Island where he was warmly received by one and all, especially starry-eyed teenaged girls. Back at home the young-generation-superstar-members of the royal family received a lot of criticism not for cutting ribbons, but for cutting loose. It seems they giggled in public. Imagine! What is this world coming to eh, chappies?

★★★★

The United Church lost almost 10,000 members in 1986. The loss was said to be due to general unrest in the church and increasing secularism. Which denomination is not facing potentially decisive issues? The world teeters on the brink of the twenty-first century, and the church cannot flourish in it with rules that come straight out of the sixteenth century. Just one example: "Why do single members not count in our denomination?" Answer: the church still thinks that boys and girls stay home till they marry and then form a new family to be counted in the statistics. Wake up, there is a new world being born!

★★★★

A Roman Catholic girl who for years had faithfully served at the altar was not allowed to do so at the anniversary service of her church because the cardinal was celebrating Mass. The female organist was also replaced. Wake up and smell the coffee, cardinals, elders and dominees.

★★★★

One who smelled the coffee was Jimmy Bakker who hired himself a top criminal lawyer, and evacuated the $1.7-million PTL parsonage.

★★★★

Another coffee smeller is Kamerad Gorbachev who found out that the current socialistic economic policies put his already retarded country even further behind in prosperity. Slowly on he is dragging Mother Russia and its communist bosses along the way toward private enterprise. The screaming and hollering from the old Kremlin stalwarts can be heard way across the ocean.

★★★★

The pack of lies uncovered at the Contragate hearings in Washington is getting bigger, while because of the findings of the commission the stature of President Reagan is getting smaller and smaller.

★★★★

With the House going in recess for summer vacation, and the CRC synod adjourned till next year, what am I going to write about? Have no fear, this column will, continue to unearth the real important stuff. Such as the discovery of more and new loopholes in Wilson's tax scheme. Or a way to prevent the soap from slipping out of your hands in the shower. Maybe even a behind the curtain's look into the life of pest control officer. And how long will it be till we drink artificial milk? Why always write about Rev.'s? Keep tuned ....

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

InterVarsity Christian Fellowship Board announces Gordon MacDonald's resignation

Alan Loux

James Kay, Chairman of the Board of Trustees of Inter-Varsity Christian Fellowship, announced the resignation, effective immediately, of Gordon MacDonald as president of InterVarsity Christian Fellowship. After a meeting of the board where MacDonald tendered his resignation, Kay said, "Gordon has resigned for personal reasons, having been involved in an adulterous relationship in late 1984 and early 1985."

MacDonald told the board he had done his best to handle the situation in a biblical fashion by requesting and receiving discipline from a council of evangelical church leaders. Nevertheless, he felt it necessary to remove himself from the presidency of InterVarsity.

MacDonald said, "Gail and I would wish this board and our companions in ministry to know how sorry we are that we have so badly hurt the Lord and His people. I need your forgiveness. Rightly or wrongly, I had hoped for a long period that, having taken all the biblically-defined steps that call for confession, repentance, and restoration, the tragedy in my past would have been over and buried. But when rumours about this matter began to circulate in the past weeks, I knew that I must withdraw from InterVarsity's leadership for the best interests of a great organization.

"Our own marriage relationship is solid and growing today. We will continue to try to be faithful to everything we've ever written or spoken in public in spite of the fact of this failure in the past. We have no plans for the future at this time except to enter into an extended period of quiet before the Lord."

The board elected Thomas Dunkerton as president. Dunkerton, who recently retired as Senior Vice-President of the Saatchi and Saatchi Compton advertising agency in New York City, is a current InterVarsity Board member.

Calvin closes freshman admissions

Robert VanderVennen

GRAND RAPIDS, Mich. — For the first time in its history Calvin College has needed to place a limit on the number of first-year students it can accept, says President A.J. Diekema. This means that during this summer it will not consider applications for admission in 1987 from students who have not had any previous college or university study.

Calvin has been taken by surprise by the number of new students applying for admission this year. The move to cut off new applications is necessary in order to keep the class size for first-year students at reasonable levels, so as not to compromise the quality of instruction.

The Calvin campus is physically able to handle a total enrolment of between 3,800 and 4,200 students, says Dr. Diekema. Expected total enrolment is now pressing against that upper limit, in addition to the problem of size of classes. If the upswing in enrolment continues, Calvin will need to consider whether to move toward some major building construction to move beyond the 4,200 student limit.

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Church

Marguerite Witvoet, page editor

Return those hymns to God, says senior organist

Bert Witvoet

DRAYTON, Ont. — If there is one person looking forward to holding the revised *Psalter Hymnal* for the Christian Reformed Church (CRC) in his hand, it is Albert Taekema. "There are beauties in there," he says with conviction. "Also a dozen or so that will be rubbish, but that can't be helped."

The 62-year-old organist quotes Feike Asma when he says, "The hymn born in God, returns to God in our voice." To make that hymn return to God is one of Taekema's ambitions. For that reason he and Rev. Dirk Velthuizen are helping the CRC Board of Publications organize regional conferences that will help people get to know the new hymnal.

Photo: Courtesy Albert Taekema

Albert Taekema — doing what he likes best.

Taekema was inspired by a picture appearing in *The Banner* of Dordt College Professor Dale Grotenhuis leading a congregation. He was able to secure Grotenhuis' services for 10 days towards the end of January 1988. Taekema had seen Grotenhuis at work a few times and was duly impressed. "When he stands in front of an audience, and he lifts his hands, there is only one thing you can do," says Taekema, "and that is sing."

At this point, the 10 locations where a song conference will take place have been fixed in southern Ontario: Trenton, Bowmanville, Toronto-East, Toronto-West, Barrie, Hamilton, Grimsby, Drayton, London and Sarnia. Consistories of Christian Reformed churches in these areas have been sent a letter and asked for sponsorship. Taekema wants members of local churches to encourage their churches to send in $110 to cover the cost of the conferences.

For the occasion of these conferences Grotenhuis will prepare song booklets with 40 or 50 songs from the new hymnal as well as two or three easy anthems for choirs composed by himself, since local choirs too will be asked to take part.

Taekema is confident that the conferences will be a great success. One may expect a lot of drive and courage from a person who first played organ in church at age 10.

Bringing unity to Northern Ireland

BELFAST, Northern Ireland (Servant Ministries) — In this city devastated by fighting between Catholics and Protestants, a unique ecumenical group is bringing 350 Catholics and Protestants together for prayer and united service. The Community of the King, as the group is called, seeks to break down centuries of fear and prejudice by showing that Catholics and Protestants can live in unity and love.

Des Dick, a Catholic leader of the group, explains that even the smallest show of unity is a major victory.

Children in a Belfast outreach centre learn to escape the cycle of hatred and fear.

"Catholics and Protestants live in different areas, attend different schools, hear different versions of history, play different music, play different sports, speak with different accents," he says. "I still remember the fear I felt the first times I went into a Protestant area."

The Community of the King sponsors many events for other Catholics and Protestants in Belfast. Recently, the community sponsored a large rally for over 3,000 Catholics. The Protestant members showed their unity by helping organize and serve at the rally, even providing ushers for the Catholic mass.

Pastoral Pondering

Provoking anger

Jack Roeda

Let me tell you a story. It is not a flattering one, but it is true. It is a story about my father. It happened many years ago in Friesland (The Netherlands) when most farm work was still done with horse and a man's back:

There is rain in the forecast, and much of the hay is still in the field. My father and Boela, another farmhand, are told to begin bringing in the hay immediately after the morning milking. They work hard, taking hardly any time to eat. By mid-afternoon it is clear, however, that no matter how hard Boela and my father work, all the hay is not going to get in the barn without some extra help.

So the farmer goes to town, and he hires a fellow to come into the fields with a tractor and some other fancy equipment. The farmer himself milks the cows in the late afternoon, and Boela and my father stay working in the field. By 9:30 in the evening, the distant sky now dark and heavy with the coming rain, the last wagon-load of hay is brought into the barn. The farmer is extremely pleased and slaps the owner of the tractor good-naturedly on his back and invites him into the house for a drink, "een slokje," to toast a job well done. My father and Boela are not invited nor kindly slapped on the back. Though they have worked hard to save the hay from ruin for nearly 15 hours, they can just go home. After all, they are only farmhands. And as the farmer with his arm still on the tractor-owner's back walks towards the house, a great anger takes hold of my father. He resents the dismissal terribly. He takes the pitchfork with which he has worked all day and sticks it against the farmer's belly, and he says: "Now you invite Boela and me in for a drink, or I'll drive this pitchfork straight through you."

The farmer's contemptuous attitude toward a farmhand gave rise to murderous hate. It is a sin to be so angry, but I believe it is an even greater sin to provoke such anger. And when we treat another person — a parent, a child, a spouse, a worker, another race or another nation — with contempt, we sow the seeds of anger that can turn to murder.

To examine whom we might hold in contempt, it is wisest to look for the people who lack the virtues or the characteristics that we most admire. If, for example, you prize competency, doing a job well, take care lest you feel contempt for the bumbler, the inept, the slow. Or, if you value cleanliness or orderliness, then you may very easily treat contemptuously those people who are disorderly and dirty. Again, if you much admire money and being middle-class and white-skinned, then you may be tempted to despise the people outside that fold. And whenever we treat people with disrespect and contempt, we trigger angry reactions, and we cause them to sin.

In the Christian life it is enormously important that we treat others, no matter how different from us, with respect, and that we cultivate eyes that see in others what Christ's eyes see in us.

Jack Roeda is pastor at Church of the Servant, Grand Rapids, Michigan.

Church News

Christian Reformed Church

Called

— to First, Orillia, Ont., Rev. Henry Eshuis of Guelph, Ont.

— to First, Sioux Center, IA, Rev. John Postman of Hamilton, Ont.

— to Aylmer, Ont. (second pastor), Rev. Leonard Batterink of Essex, Ont.

Accepted

— to Community, Fort Wayne, IN, Rev. Roger Gelwicks of Blyth, Ont.

Change of address

Dr. and Mrs. J.S. Hielema's address in Canada is: #45, 3015 - 51 St. S.W., Calgary, AB T3E 6N5; after Aug. 1, 1987, in Cyprus: P.O. Box 52, Larnaca, Cyprus.

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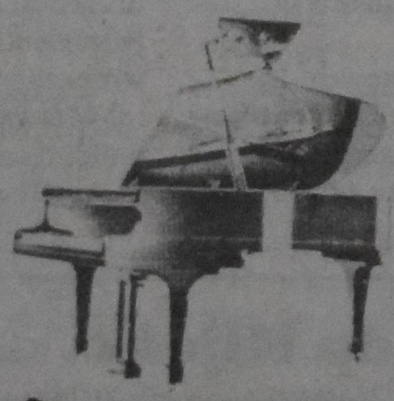

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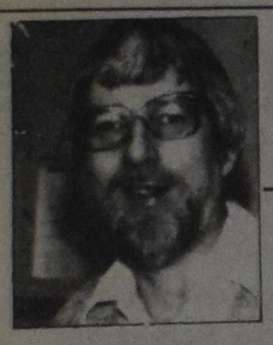


Presbyterian Comment

Robert J. Bernhardt

A quiet, almost "dull" assembly

The 113th annual General Assembly of the Presbyterian Church in Canada has now concluded and all the delegates have returned to their home congregations. The business sessions were competently chaired by the Rev. Tony Plomp of Richmond, B.C.

As the second youngest moderator in the history of the denomination, Plomp conducted the business of assembly in a way which quickly eliminated any fear that the church had erred in choosing youth. Mind you, one would hardly think that to entrust the office of moderator to one aged 49, who has through the years in a variety of ways demonstrated his competence in church life, was to act rashly or incautiously. It is to this observer somewhat of a relief that for once the office of moderator was not being bestowed primarily as a tribute to a long life span. Perhaps too often over the years moderators have been chosen while in their final years of active ministry. Indeed, while there have been exceptions, this year's experience highlights the usual trend and hopefully suggests some alternatives for the future.

The moderator is Dutch

The readers of *Calvinist Contact* will be interested in another fact about the moderator of this year's General Assembly. Plomp is a native of Holland, having emigrated with his parents to Haney, B.C., in 1951. His ministry in the Presbyterian Church has also been in western Canada, having first served in Saskatoon and for the past 19 years, in Richmond, B.C. Although there are a number of members and ministers of the Presbyterian Church in Canada of Dutch birth and ancestry, Plomp is the first of that group to serve the church in the office of moderator.

No glory in boredom

Each assembly has its own personality — a personality created by the interesting mix of human performers and the nature of the business under consideration. While it is to be presumed that the commissioners to this assembly were not somehow less colourless than the usual such gathering, there was little on the docket to draw them out. It was the quiet, off the record, comment of one returning commissioner that the assembly was really quite "dull." While the church can always do without the clamour of confrontation at its assemblies, there is no great glory in boredom either.

When may children participate

The one issue that seemed to spark the most attention at this assembly was the matter of the admission of children to the Lord's Table. While formal approval was given for the admission of individuals to the Lord's Table at an age rather younger than has been the general practice in the Presbyterian Church in the past, it remains to be seen exactly what, if any, significant change in practice will be immediately forthcoming. Although the Presbyterian Church has been dealing with this issue in one way or another for about 20 years there are at least some indications that it is rather a long way from what might be termed a final resolution of the issue. The topic of children at the Lord's Table, along with the way it is being viewed within the Presbyterian Church in Canada will reappear in some coming instalments of this Presbyterian Comment.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Rubingh appointed to Bible society

Robert VanderVennen

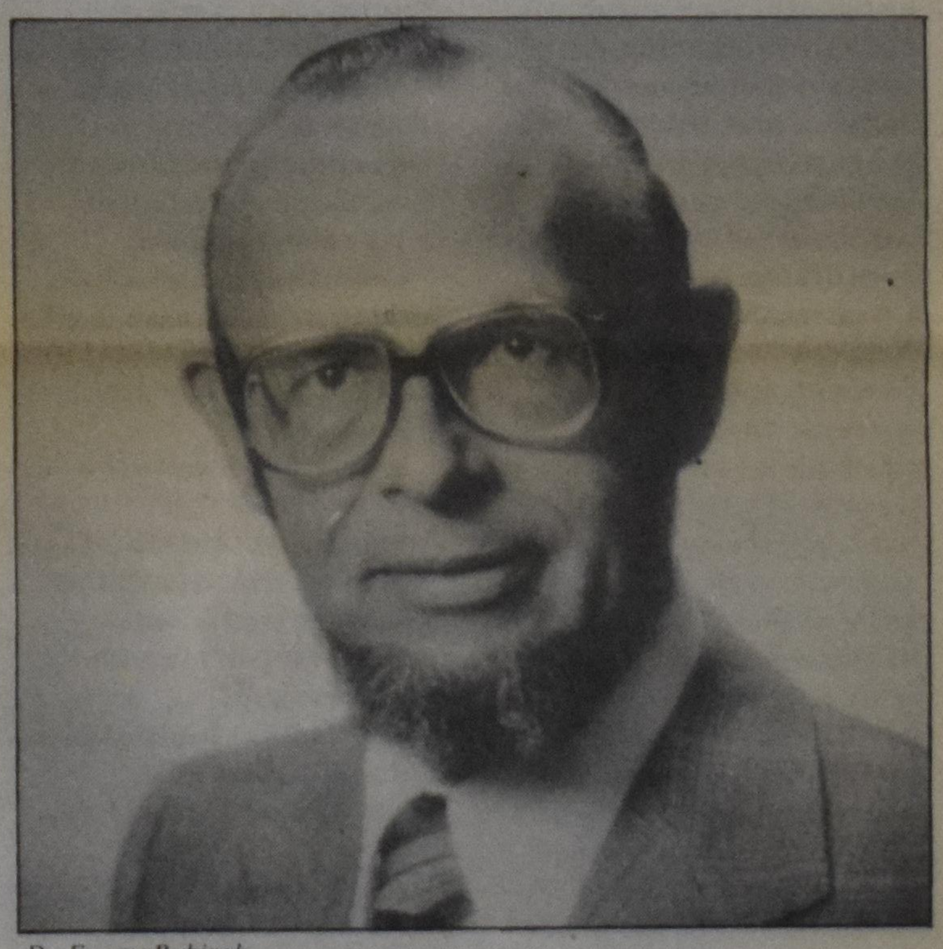
GRAND RAPIDS — The Rev. Dr. Eugene Rubingh, Executive Secretary of CRC World Missions for 10 years, has accepted the position of Director of Ministries of the International Bible Society, and started his new duties June 15.

The International Bible Society (IBS) was involved in the publishing of the New International Version of the Bible, and receives much of its funding from royalties on the sales of this version of the Bible. It is also a continuation of the ministry of the New York Bible Society, founded in 1809.

The IBS sees itself as an evangelistic agency working by way of scripture distribution. It provides grants of Bibles, Testaments and portions of scripture to individuals, organizations and churches around the world. In the 1985-86 fiscal year it provided 20-million Bibles, Testaments and portions of scripture in 100 different languages. Of its $8-million expenditures for the year, 83 per cent was spent for the purchase of biblical materials for distribution. Half of its income came from sales of scriptures, sold at cost.

Rubingh's position, newly-created at IBS, calls for him to be executive administrator and especially to evaluate requests for grants of scriptures coming from churches and agencies all over the world. He brings to that service his experience as missions administrator and also as CRC missionary in Nigeria for 10 years. He holds the Th.D. degree in missions from the Free University of Amsterdam. He will continue to live in Grand Rapids for the coming year, while the society decides whether to move its offices there or continue in East Brunswick, New Jersey.

The IBS does not duplicate the work of others by having its own staff in the countries where its scriptures are distributed, but works cooperatively with agencies and missions already there, including the World Home Bible League, Wycliffe Bible Translators, and denominational missions.



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Education

Robert VanderVennen, page editor

Anglican attitudes toward Christian schooling

There seem to be two distinctly different attitudes among Anglicans regarding the merits of Christian schools and public schools. These are illustrated clearly in two Anglican statements made recently in Toronto. The one is in the graduation address given May 6, 1987, at Trinity College of the University of Toronto by Dr. John F. Godfrey, President and Vice Chancellor of the University of King's College, Halifax, an address reproduced here in part. The other statement was issued in April by the Anglican Church of Canada, Ontario Synod. Read them both and compare your ideas with their's. RV

Anglican church wants religious education in public schools

Robert VanderVennen

TORONTO — The Anglican Church in Ontario has reacted very negatively to the Ontario government's full funding of Roman Catholic high schools. They want all children to attend public schools, whatever religious beliefs their families may hold. The church leaders recognize, of course, that provision must then be made for a sensitive but also forthright teaching of religion and religious values in the public schools.

The Anglicans know that at the time of Confederation in 1867 two school systems were recognized, the Catholic and the public-Protestant. This historical fact was affirmed in the Ontario Education Act of 1944 which stipulated that Judaeo-Christian values were to be upheld by the teaching staff in all public schools. Anglicans recognize that this is not workable today.

On Apr. 27, 1987, the Anglican Church of Canada, Ontario Synod, adopted a statement on religious education in the public schools, the heart of which is reproduced below. The statement will help us understand the official Anglican position, and will help us come to greater clarity on what Christian students in public schools may expect by way of religious instruction:

Historically, the Anglican Church in the Province of Ontario has supported public education. That support continues in the firm belief that in a pluralistic society, the social fabric will split unless students are exposed to each other's beliefs and values. We believe that religious issues and values must be presented and explained objectively and sympathetically.

In keeping with this belief, and as a member of the Ecumenical Study Commission, we have formally endorsed and remain committed to a position adopted some years ago by the commission. We believe:

1. The purpose of religious education in a public setting, and particularly in those public schools which serve a pluralistic society, is to help students reflect on what it means to be a religious person.

2. Students should have the opportunity to understand the place that various religions have in their local community.

3. Representative insights about the meaning of life should be considered from the point of view of many of the world's major religions.

4. Morals-values education programs and processes can be compatible with religious education, but cannot be a substitute for it.

5. Courses in religion should be offered at both primary and secondary school levels. Aspects of religion should also be identified and reflected upon incidentally as they occur in other subjects.

6. Sacred literature should be looked at in terms of its religious, literary and historical value.

7. Religion should have the status of any other subject specialty with teachers who are trained as thoroughly as teachers of any other subject.

Our support for these points has prompted us to draw together representatives from every diocese in our province and hire a consultant to help the church press for these educational goals.

We know these issues are complex. But we want to begin now in a significant way.

We are asking that the Ministry of Education of Ontario:

1. Strike and fund an interfaith task force to investigate and show the ways multi-faith education could benefit the students of our public schools and be a force for good in our society. The perceived benefits would include increased understanding, respect and growth in tolerance among the different cultural, ethnic and religious communities.

This task force should be large enough to embrace a wide spectrum of faiths, as well as having representation from Teachers Federations, Home and School Federations and university professors of religion. An independent professional consultant, mutually acceptable to the faith groups and the Ministry of Education should be retained to staff the task force and write the report.

2. Sponsor in co-operation with certain school boards pilot projects which would generate study programs, resources and evaluation of such programs; drawing on similar programs and models that have taken place elsewhere in Canada and the Commonwealth.

3. Ensure that teachers of religion be fully trained and accredited as in any other subject area.

Anglican Church of Canada
Ontario Synod

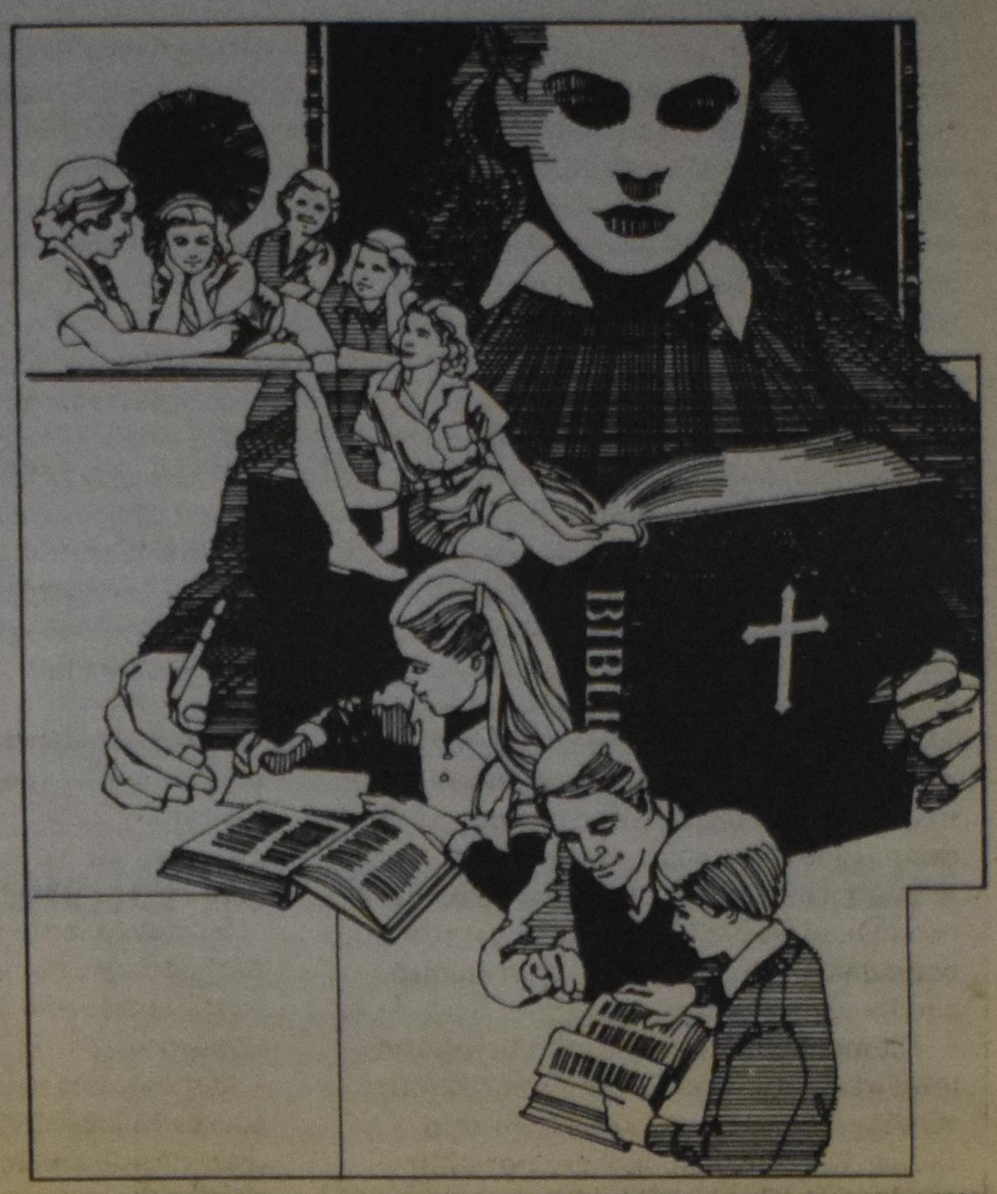

Illustration: Presbyterian Record, September, 1985.

Why Anglicans start Christian schools

Dr. John F. Godfrey

Last fall I had occasion to visit St. George's School in Toronto for the first time. I was struck by the curious fact that in an age of increasing secularization, as recently as 25 years ago, an Anglican independent school had been founded and was apparently flourishing. Was this a fluke, I wondered?

Upon reflection I have come to see that, no, it is not a fluke. A strange phenomenon has been occurring during the last quarter century: the founding of new schools by Anglicans. Note well: by Anglicans, not by the church, not by the Bishops. I have mentioned St. George's, which seems to have been founded on the Anglican musical tradition, but there are others.

Something is going on here which seems to have escaped everyone's attention. Certainly these schools stress reason and rationality. But they also stress the notion of service: service to the school and one's fellows by chores, and service to the greater world outside the school. Perhaps our older Anglican schools and colleges have something to learn here. Perhaps we have lost sight of the Pauline words to the Ephesians that we are all "members one of another," and servants one of another.

Parents who send their children to these schools want not only the education of the mind and the inculcation of the virtue of service, they also want a specifically Christian value system, with the discipline and order which that implies. Here, the new Anglican schools seem more closely to resemble the Christian Reformed Church and the Mennonites, with their belief in the unity of church and school.

There appears to be a deep and powerful connection between Anglicanism and education which expresses itself periodically when energetic laymen, for a wide variety of reasons, decide to found a school. There is no conspiracy here: even those responsible seem a bit surprised when you point out the phenomenon. And yet it's something we as Anglicans do, and continue to do, almost instinctively, when Methodist, Baptists, Presbyterians, members of the United Church, and Roman Catholics don't, or at least don't any more.

There is an important force at work in contemporary Canadian society which may help to explain the rise of new Anglican schools. The notion

Continued on next page...

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small talk

Confessions of a house-bound vacationer

Alice Los

I am an ambivalent traveller. I like to go on holidays but never for too long. My home is my castle and I've been known to regret the thought of it sitting there all by itself through long dark nights when my husband and I are gone. The kitchen floor never gets to creak then and the clock on the wall in the livingroom ticks away for nobody in particular. The radio sits silent on the fridge and all the books remain standing on the shelves. I have been told I'm too sentimental for my own good, but I knew that already.

However, be that as it may, holidays are wonderful opportunities for diversion, reflection, a change of pace, learning or just plain rest. We managed to pack in most of these on a recent five-day outing to the States. The weather was bright and warm, the scenery at times, awe-inspiring. The town of 13,000 where we found ourselves more or less by accident seemed modestly prosperous. It lay nestled in a valley and was kept cool by many magnificent trees. It housed a university on a fine looking campus and one evening we shared the restaurant of our choice with several proud parents and their student-offspring who would be graduating the following day. It kindled good memories.

The mountainous countryside beyond the town was sparsely inhabited. Alongside one winding road we found an old Reformed church, its white clapboard exterior still in good repair. The shingle told us there was an 11 o'clock service each Sunday. For more than a century the congregation had buried its head in the woods which grew thick and tall on the mountain slope, barely leaving church-goers space to park their cars.

The headstones told their tales of sorrow as they covered the remains of young and old. A text here and there served as a witness to faith more than four score years after it had been expressed. Almost in vain we searched for Dutch names. There was one, of a man, on a very old and very modest stone. Had he been lonesome, I wondered, while he lived in the endless woods among the mountains with people of another tongue, far from the flat, wide-open country of his birth? Or had he perhaps never even known that nation behind dikes but only strayed from his kin who had settled long before in New Amsterdam?

We travelled on. A waterfall cascading into a deep, narrow gorge had us bedazzled. We descended the steep, erratic path to where it rushed on in a thunderous stream between rocks polished to a black shine through ages of relentless rinsing. Back in the sunshine on more level ground we concluded that Country Craft stores have the same effect on either side of the border — one of us wants to stop and browse, the other considers them a waste of time.

Sunday found us in a Presbyterian church. At the exit, the minister was kind but the worshippers could not be bothered with strangers.

Our suitcases are back in storage now. Our house welcomed us back with all its characteristics intact. Even that one stubborn stain on the carpet was still there. Somehow, it has lost its significance.

Alice Los is a housewife living in Kemptville, Ontario.

Why Anglicans start Christian schools

...continued from page 8.

that Canada is both a pluralistic and a secular society is a relatively new one. Certainly, in eastern Canada, we still have "Catholic" and "Protestant" school systems, as people in Ontario, so well know. The new church-school movement, be it Anglican or Christian Reformed, arises from the clear-sighted recognition of this society and its schools as firmly secular, and, in Ontario, likely to become even more so, in at least half of the public system.

Many contemporary leaders of the church feel a strong responsibility to "adapt" Anglicanism to modern secularism, but there are many others of us who do not, but wish firmly to resist that process of assimilation, and to insist upon both the traditional religious forms and the kind of education appropriate to those forms.

It is not surprising, therefore, that the church-school movement should be so strongly developed in Ontario, because it is in Ontario that the process of secularism is most advanced. It is simply not possible to have it both ways in the public school system: to stress secularism, pluralism, and multiculturalism, on the one hand, and promote the teachings of Judeo-Christian values on the other hand. What the lay founders of these new Anglican schools seem to want, almost intuitively, is a new wholeness in moral and intellectual education, one which is no longer available in the public system.

In an age when the Anglican Church is not growing, this unheralded educational movement may be one of the most encouraging signs of vitality and renewal in the church. There is an energy, authenticity, intelligence, joy and enthusiasm here which I think we ought to admire.

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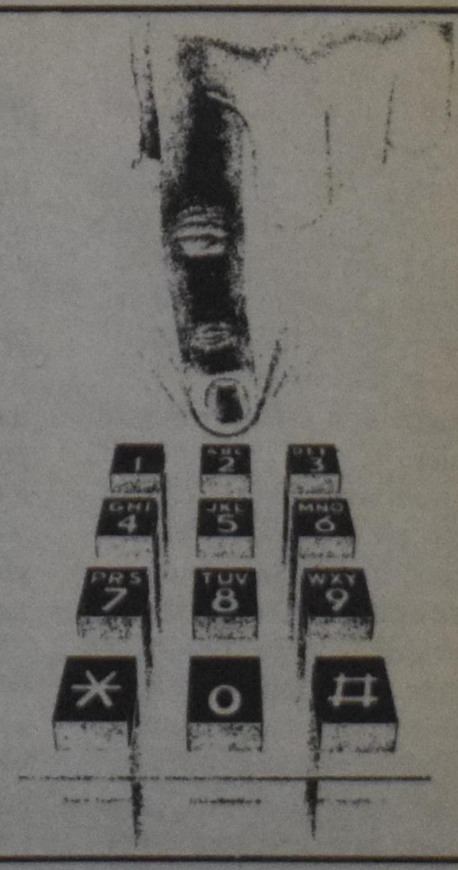

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Features

Healing values of art

Jan Gray

There can be healing opportunities as one looks at Christian art. The use of visual images can cause one to focus and refocus so that one can come to understand a different aspect of the truth. This happens sometimes by the portrayal of a familiar symbol in a different way. A changed, or unfamiliar and sometimes startling image, can cause a refocusing to help one see the truth from a different perspective, and thus know and understand more deeply.

I have been given opportunities to share my art with my congregation, St. Giles Presbyterian Church, Prince George, B.C. The introduction of art as part of the worship service has not been without growing pains. I have hung banners in the sanctuary with written meditations and explanation, presented art as a bulletin cover and overheads as part of a sermon I preached, and shown slides of my art as a visual meditation while the choir sang an anthem. These multi-dimensional ways in being led in the worship of God has been met with negative as well as positive response. However, this has opened up opportunities for us to grow in understanding of art and seek its appropriate place.

Christian — his struggle with leukemia

Perhaps the most moving opportunity for me to use my art has been in my contacts with Christian Baran, a young boy who suffered from leukemia. Christian died just after his eighth birthday in February, 1983, after battling with leukemia for nearly three years. I was privileged to do art with Christian as well as share some of his art and mine as part of my participation in his memorial service.

Those who ministered to Christian as he faced death learned that he had many fears of being alone and separated from his family and friends. Gradually, through various channels, he came to know in reality that heaven indeed was a good place to go to. God *was* there and other kids would be there for him to play with. He believed he was going to "stay with Jesus" who he saw as the babysitter who was going to "babysit" him until the Moms and Dads came. The way in which Christian lived his last days and died evidenced a healing of these fears. Art was one of the means through which God brought healing of Christian's fears.

Healing of Christian's fears

One day, while I was working with Christian, he painted a picture to show what heaven was like. He filled a large piece of paper with a pattern of many colours. When it was finished he had a real sense of satisfaction. Something happened in him as he did this, and other paintings, that helped build a reassurance that heaven indeed was a good place and God was there. After painting this picture, there was a special time of closeness as we read together the passages in Revelation 21 describing heaven and looked up verses telling about the new body God was going to give us.

One of Christian's trips by air to Vancouver for treatment was a vivid clear day in which everything was painted with sunshine. As he looked from the airplane window and saw the glistening snow-covered mountains, he said, "Mummy, if I ever die, this is what the earth will look like when I'm in heaven." Later he drew this picture of "Me and God in Hevin." It was typical of his art in that it was happy and colourful and showed a sense of confidence.

Another time, Christian drew the picture on this page and called it a funeral card. This resulted from his knowing of two boys of similar age who died in a house fire. This drawing, showing the burning house and a coffin being carried out, opened up further opportunities for him to express his feelings about dying. His mother found out that he had come to a realization that other young kids also died and they did not have to be sick. She sensed this was comforting to him because it also told him that "other kids would be in heaven for him to play with." This, too, was contributing to the healing of his fear of being alone.

Funeral Card by Christian. Inset: Seed Drawing by Jan Gray

Christian's mother

His mother needed reassurance that her son was not going to be frightened as he faced death. It was important for Christian to be acknowledging that he had fears, and better still, to give them expression. The conversation she had with him about the funeral card was an example of how art helped this and thus paved the way for the fears to be dispelled. Through his art, too, she saw tangible evidence of his growing belief and confidence that heaven was a good place to go and that he was not going to be alone.

Throughout the time of his illness, Christian drew and painted many pictures. As his mother saw these, and saw that they were all colourful with the portrayal of many happy things such as butterflies, birds, flowers, blue skies and rainbows, her fears, too, were dispelled.

Christian did go through many struggles facing death. However, when the actual time came, there was a tremendous sense of peace within him. The time I spent with Christian the night before he died are moments I shall never forget. They seemed like moments expanded into hours. They have remained an indelible part of my life because they were so filled with the peace that was radiating from Christian. I was so grateful that God was Healer. The nature of his leukemia was such that his death could have been lingering and painful, yet those who lived with him during his last days saw that this did not happen. Instead, he lived a quality of life in that he was able to be up and around, in his own environment with his family and friends. He died in his own room with his family and dog near him. Those who shared this experience were so thankful that it was so peaceful. Even with the pain involved in leave-taking, it was also a beautiful and non-frightening experience for those involved.

God used many channels to bring this about, art being one of them. Art was a healing activity for Christian, helping him to put expression to his innermost feelings. As this was shared, it helped bring healing for him as well as for others.

Christian's friends

After the burial, at Christian's memorial service, I shared his picture of "Me and God in Hevin." Children's faces reflected that they knew the solemnity of the occasion as well as the joy. Even though we cried, we could still rejoice and be reassured of the fact that Christian was with God in heaven. It was good to look at Christian's own drawing and see how he expressed his belief about this.

I also shared with the children a drawing I did (seen this page). We live in an age in which there are many attempts to destroy the fact that man is created in the image of God and each life has significance. This drawing seeks to speak to the significance and dignity of Christian's life as well as give reassurance of resurrection reality.

In discussion about the resurrection of the body with a seven-year-old friend, Eric, also a friend of Christian's, he remarked, "That is a hard one to believe." In this drawing there is an expression of Christian's resurrection reality. The image of the seed helps our understanding of this. That day we had seen Christian's body as a seed planted in the ground. Rapt attention was given by nearly 60 children, some who had cancer themselves, as I told the story of the seed and explained the symbols in the drawing. Each was given a card with the drawing and the story to take home and a pile of spares made available to the adults. These, too, were taken, and many adults told how this helped them as well.

A year later, Blake, (eight years), another friend of Christian's, was asked what he did with his drawing. He said that he put it up in the closet where the dog would not get it and that he was going to keep it as long as possible. Asked if the drawing had helped him, he straight away said yes, and after thought, added that it made him feel better because it is "much better for Christian to be up there than down here because he wouldn't get any more needles and suffer any more."

I believe these drawings helped to contribute to the healing of fears about death and added a dimension to understanding about the resurrection of the body of children as well as adults.

Thus the Christian artist is called to hold up images of hope. As these images of hope speak truth in ways that probe to the inner-most being, healing can come forth, healing from destructive thinking and clarifying of direction to God's ways of life.

Jan Gray is an elder at St. Giles Presbyterian Church in Prince George, B.C. Reprinted with permission from ***Channels****, Renewal Fellowship within the Presbyterian Church in Canada.*

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Confession — the road to healing

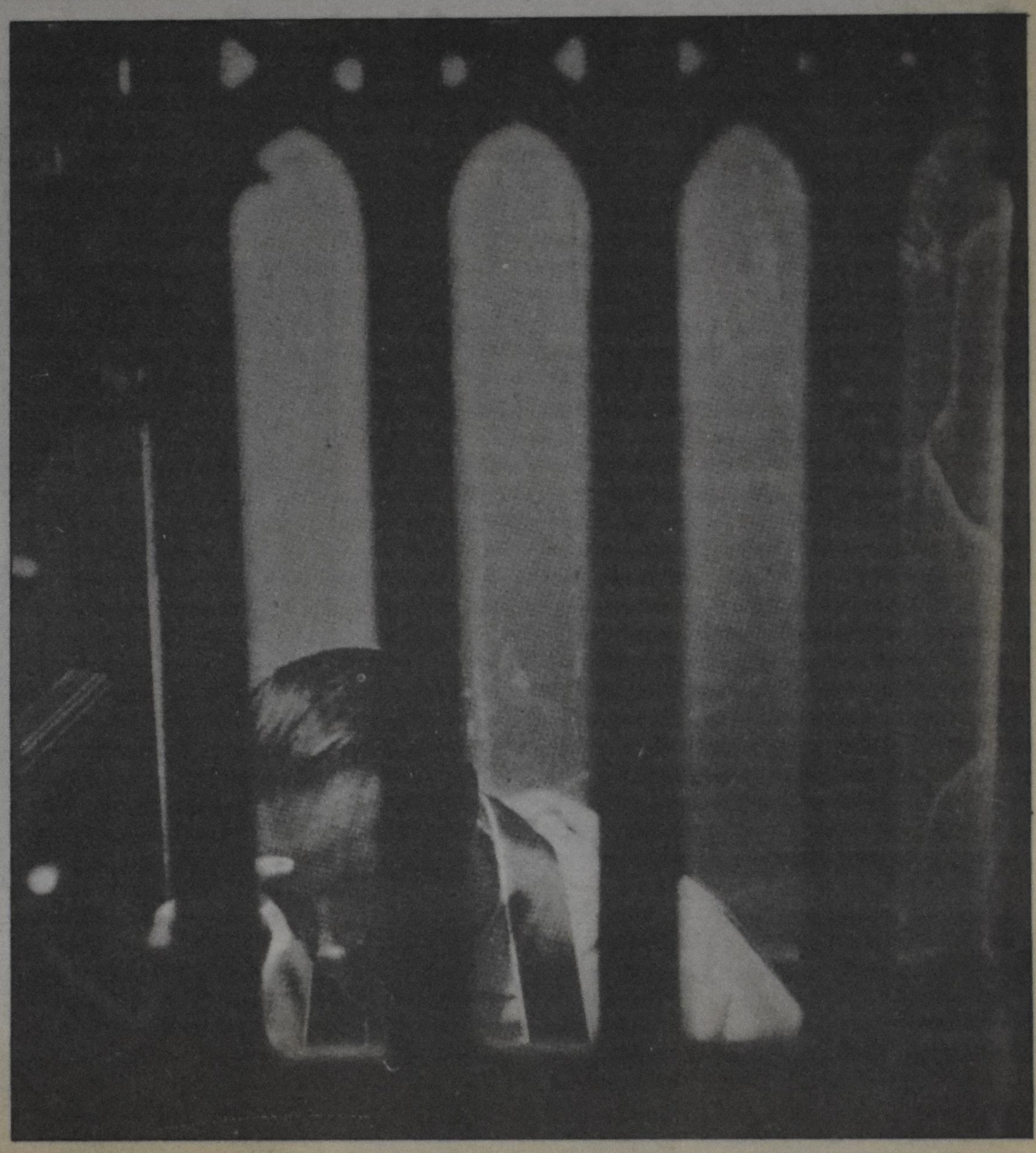

Photo: *The World's Great Religions*

A priest leans forward to hear a confession more clearly. "A Roman Catholic [friend] claimed he felt better after doing [confession] each week ...."

Frederick W. Tamminga

When I was a young boy, I was always curious about Confession since a friend of mine, a Roman Catholic, claimed he felt better doing it each week, even though lots of times he couldn't think of anything specific he might have done wrong. He hadn't lied, he hadn't stolen and he hadn't had any "dirty thoughts" about his sister either — and I always wondered why a priest would ever ask him that. Anyhow, my friend claimed to feel better after Confession. Cleaner, he used to say.

It has long been known that talking about an upset gives quick release of tension and worry. Not talking about a problem may seem brave and tough — noble even — but the price is high. Any sort of suppression creates pain and tension, forerunners of disease ... or hard-to-explain frequent accidents.

It has also been observed that release of an old forgotten negative could, unexplainably, make an old unexplained pain suddenly disappear.

Forgiveness brought healing

Well, it can be explained. A chief ingredient of confessions is that one owns up, spills the beans — no matter how messy the floor. It is important to acknowledge that a problem exists before a sanctified feeling can enter. For example, smokers, trying to quit, have great difficulty telling the truth about how much they like smoking, even though they *say* they don't. That untruth sabotages all effort to quit since the whole subject becomes a big no-no.

Denial, instead of acceptance, usually gets in the way of healing. Some experts believe denial is part of any disease since part of us likes being ill. Yet, denial is something to be gotten rid of in a hurry. That is, however, much more difficult to achieve than to suggest. Frequently we don't even know exactly where the pain is — after years of feeling uncomfortable, every nerve-ending seems to be sympathetic.

Recently, I wanted to cure myself of something that was wrong and I wanted to enlist prayer as my help. So I prayed. First, that it be revealed to me what it was that I was so uneasy about. Turned out I needed to confess some old negative thought about someone. So I confessed it to myself, acknowledged it, took responsibility for it, and then I filled that empty space with some love towards myself. Sure, I confessed to God too. But I couldn't make amends to the person in question since he was long dead. A feeling of forgiveness came. Only then came the feeling of having been cleansed. And a few days later an arthritic kind of pain — so familiar and so ancient, I was hardly aware of it — left my right index finger.

In other words, the body — and it ought to be thanked for this — tells us there is something right or wrong with our thoughts. In my case, a long-outstanding bitter thought, deeply buried — yet alive since I never un-thought it — took physical form in my finger — arthritically. But after confessing my thoughts, my finger felt cleansed and pulsed again nicely. And, of course, my heart felt purer.

Love is best nurse

Negative thoughts, or thoughts twisting the truth, are always thoughts rooted in fear (our spirits know this!). Negative thoughts are never rooted in love. God is love and in love all things function harmoniously, peacefully, joyously, painlessly, and bear witness to the Truth. Thoughts are *supposed* to speak the truth about life, about conditions, about creation. The moment we have a thought not of God, fear enters. Pain is always held together by fear.

Pain usually creates *more* fear: fear that the pain will get worse and fear that the pain is "killing" us or has already done irreparable damage. Accusing pain as being the culprit is another lie. Pain does not *do* the damage but the wrong belief that caused the pain in the first place *will* unless corrected.

It is *love* that drives out all fear — the Bible says. And that is a very important thing to remember for healers. Good nurses have driven away much pain by instinctively lavishing love. Sedatives have a place, I'm sure, but to believe they *really* drive away fear and thereby lessen pain is in error. The sad truth is that practically all sedatives, except for a carbohydrate meal or a good sleep, have built-in ill-making side-effects. Sedatives cannot cure fear. Only love drives out fear. And God is love.

Tao-physicists believe that the energy that holds molecules together can best be described as playful, well-directed, somewhat creative love forces. Replace that energy with fear-energy (fear is a phantom, an illusion, a lie, not of God, therefore, fake-energy) and the molecules begin to behave in a confused state. The energy transmissions go all wrong. Cells don't get fed right. Waste hangs around. And since toxic waste attracts viruses — presto.

Fear (or the absence of all-out love) has "created" another festering disease. And so we feel it always as unclean, somehow. Jesus, our great healer, didn't so much blame what we ate or were surrounded with — he insisted that defilement, all defilement, began with wrong thoughts .... that its more important to "clean the inside of the cup" rather than worrying over some germ theory.

Be careful little mind ...

The Bible speaks a great deal about changing your ways, wayward ways, and your "missing-the-mark" or "missing-the-truth" directions (sins). Before or after a healing there was always some instruction regarding purification rites. Purging. Sacrifices. Repentance. Washing and washing and

Continued on page 12...

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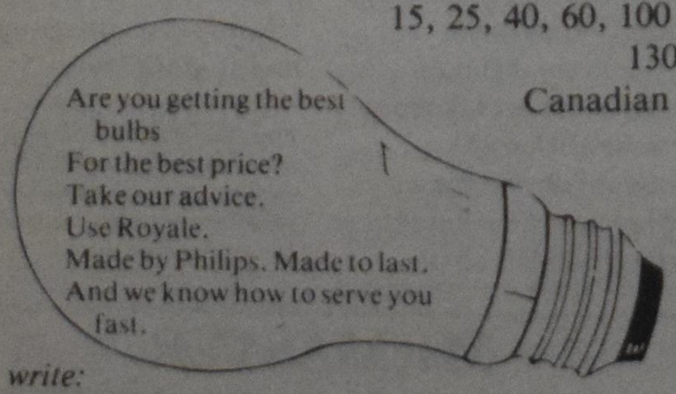
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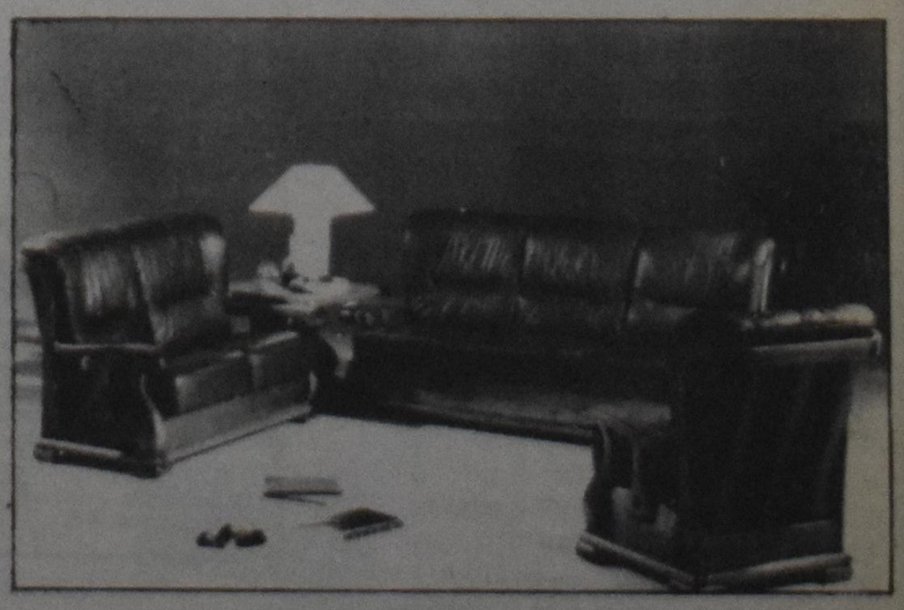

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Confession — the road to healing

...continued from page 11.

washing. Even the Wailing Wall was symbolic of cleansing — cry yourself clean. And it's true, while crying a multitude of "sins" can suddenly surface ... so confession can be made and the soul can feel pure again. Then watch the body heal!

When Jesus healed He often said "Go sin no more." The equivalent of saying "don't think the same ill-making thoughts again." Of course, Jesus always wipes the whole slate clean: all negative conscious and negative subconscious thoughts. Who knows what hidden subconsciously crippling thoughts keep a man a cripple — But when Jesus healed the cripple in the Bible, we can be sure all old negatives were gone ... from *that* man's brain. Forgiveness and the faith that we *can* be forgiven for past "sins," that we *will* be forgiven, that we *must* be forgiven is generally acknowledged.

But to get to the point of having total whole-making, slate-cleansing faith is generally only given lip-service, judging by all of us cripples not being healed. We don't really pay enough attention to our wrong-making thoughts and have little training in dredging up the old ones. But all the great people of faith I've known in my life have "searched out" many ancient negatives with whole-making results.

All the good things in our lives come from good thoughts. That's true on a daily basis — so be careful how you think! However, if somewhere along the line of learning you have (falsely) learned that rain makes you moody, then rain will forevermore give you a miserable, uneasy time. Not the rain, of course, — the thought in your subconscious. So the good things come from good thoughts, whether we thought them long ago or are just thinking them now. Similarly, all the troublesome things come from "bad" thoughts, wrong-result-producing thoughts, whether we think them now or thought them long ago.

Cursing goats' milk

Those of us who stay "stuck" for so long in negative patterns, usually find it difficult to take full responsibility for our wrong-result-making thoughts. In my own life I have long had a problem with goat's milk, my mother and my wife. *They* are not the problem — my childhood wrong-making thoughts were the problem. But I only discovered that recently by a self-searching method called "Rebirthing."

When I was a little boy, about age 10, and too old to ask for such things as a reassuring hug against my mother's bosom (a wrong-making lie I had learned somewhere), it happened I was sick one day and feeling very alone in the sickness. I wanted — oh, I wanted it so badly — a hug. But my mother, not being a mind-reader, asked if she could make me happy with a glass of goat's milk — precious stuff during the war! *I wanted a hug, not goat's milk.* But I lied to myself and her by saying, yes, a glass of goat's milk would make me very happy.

I had begun to make everything wrong in my little head. Yes, it is wrong to accept goat's milk when what you really want and crave for is a hug. I began to resent my mother, the goat's milk, and myself. I made her wrong for not doing it right by me. I made the goat's milk wrong; I promptly (accidentally on purpose) spilled it — and I began to hate goat's milk which I formerly liked.

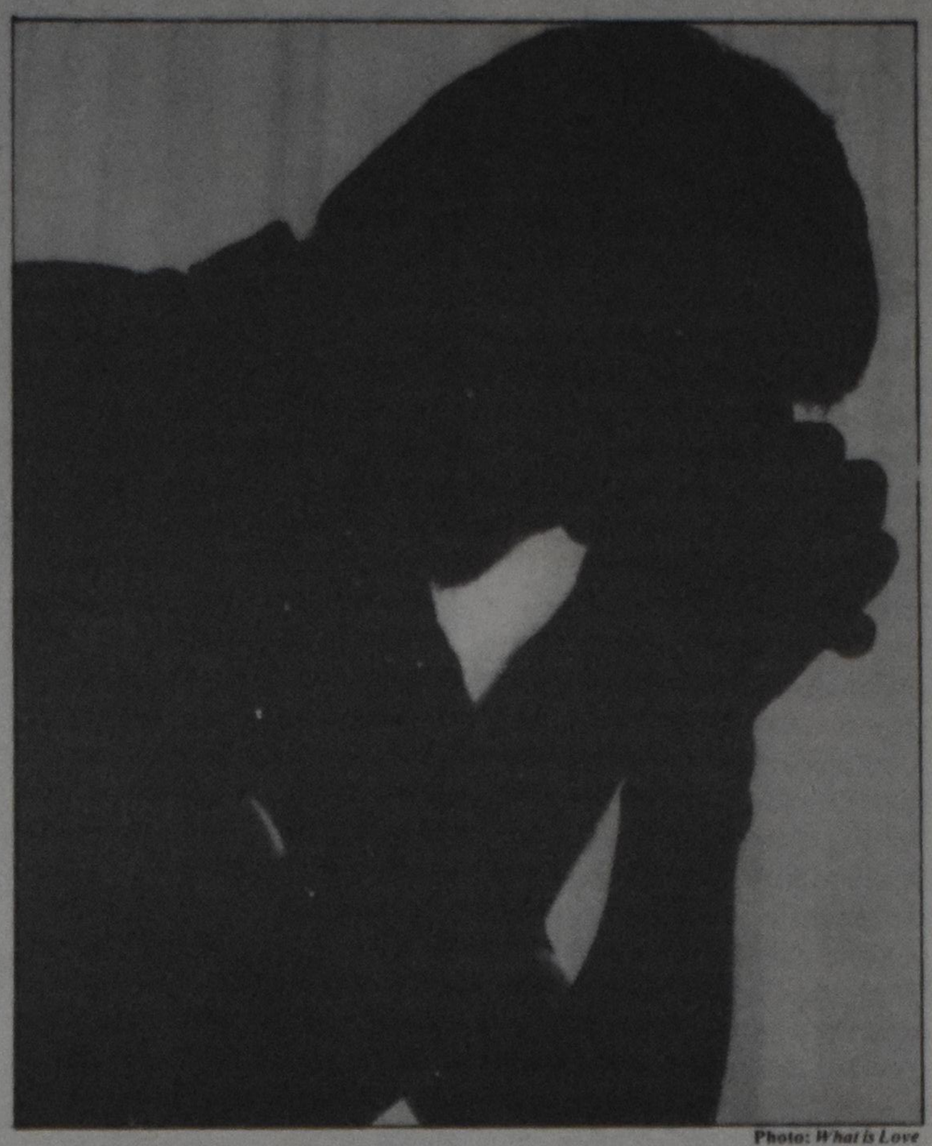

Photo: *What is Love*

"A willingness to confess is the beginning of something wonderful."

And then I hated myself for not being able — for being prevented by some stupid code that kept you from asking for hugs — to get what I really wanted. I made my mother's gift all wrong, and when you make the gift wrong, you make the giver wrong! I drew all the wrong conclusions and they went into my little subconscious as truths.

Since there was guilt involved, the whole episode became *suppressed* — until recently, when I got it out in the open. Then I discovered that I had long believed the following lies: 1) that there is something wrong with goat's milk, and 2) that mothers never give you what you *really* want and 3) that women never really give you what you want, and that your wife, when she acts motherly, cannot be trusted with the truth about how you really feel and that, therefore, you might as well ask her for the exact opposite of what you really want, etc. etc.

None of this happens very consciously. Most of our living is dictated on subconscious levels anyway, no matter how much we say we always know what we're doing and that we're in control.

Tracing ancient thoughts

The result of this episode in my life created many misunderstandings and prevented much joy. For one thing, having become somewhat of a nutritionist, I consciously knew there was a great deal of good to be said about goat's milk, yet I became allergic to it. So I had to develop a phoney theory about exceptions to the rule. The problem is resolved now and I again appreciate goat's milk, mothers, as well as my wife.

But such hidden wrong-makings from the past — no matter how trivial (nothing is ever trivial; we don't trip over mountains, we trip over shoestrings) — can make relationships very difficult since nearly everyone takes out on their mate all the old unresolved childhood angers they had towards their parents.

For some folks it is all too much. Especially the painful process of needing to prove old wrong-makings right — since that is what the mind habitually does. My allergy to goat's milk *proved* to my mind that goat's milk was all wrong. And when I set up my wife by asking her something she couldn't possibly deliver, my mind said: See? You never get what you want.

A popular trick, as a way out, is to say that evil comes to us from outside and that we're sort of helpless about events. Thus we say: I don't know what came over me or what made me do it, or how I could ever think that of you? Even Paul said about himself: I set out to do good and it all turned out bad. Who or what is running me? I, too, often wonder (but no longer despairingly) what old tape, what ancient wrong-making thought is running me today.

A *willingness* to confess is the beginning of something wonderful; is the beginning of healing (of every ill) and of feeling good and pure once more — is the beginning of what Christ called "the life abundant." Willingness to believe that in our ignorance we have made many things wrong, or have allowed others to make them wrong for us, is the real beginning toward rightness ... or, better yet, righteousness.

God *always* responds to willingness.

It may seem insignificant, but my whole life is a better celebration (that's the opposite of wrong-making) because I am enjoying goat's milk once again. That childhood episode in my life became a fine little lesson. (What? evil as a lesson? Well, why not? God can hit things straight with crooked sticks!) And some old diseases are gone ... and bad attitudes. And it is "fun" to learn about myself. Sure, I have plenty of old wrong-making thoughts left to unearth, but simply being busy with it — according to the Holy Spirit's guidance, since often I don't know what's first or last — is an act of love. Sometimes whole batches or uncomfortable feelings leave at once — "sins" I don't even know the name of, and apparently, don't need to remember.

There is now simply more to praise with — and praise, which is love, drives out a multitude of "sins."

Fred Tamminga is a writer from Pitt Meadows, B.C. He is presently working on a children's book in a cabin in the B.C. wilderness, where he recently had a fearful encounter with a cougar.

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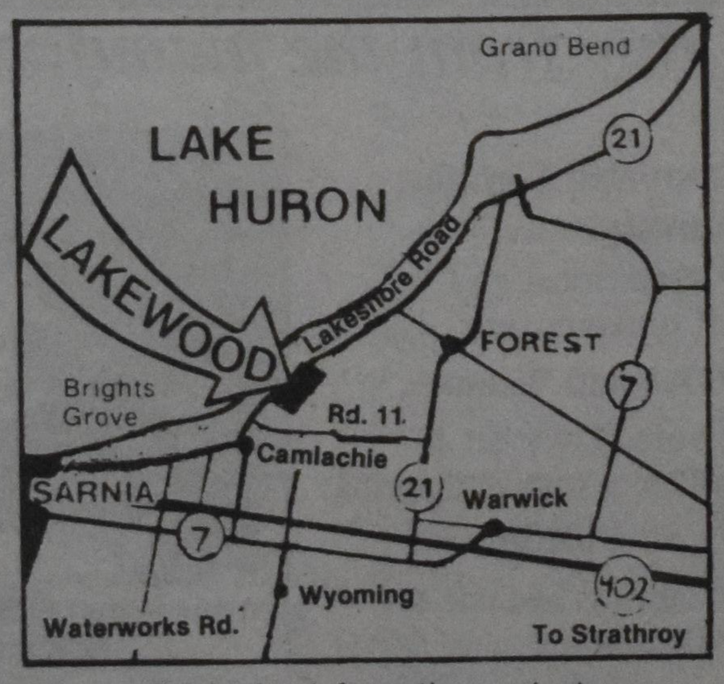

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Charitable donations and the proposed tax reform

Harry Houtman

Charitable donations will change by being removed from the deduction side to a tax credit system. What does this mean?

A deduction is an amount that is deducted from income. For example, a thousand dollar donation for a person earning $30,000 means that the thousand dollars is first deducted from the $30,000 before tax is calculated.

A tax credit works the opposite way. Tax is calculated on the full $30,000 and then from the amount of tax that is to be paid, a person will get the privilege of deducting a certain amount of the tax. That amount will depend on the formulas the government will establish. This change to a tax credit is going to happen to many other aspects of the tax system as well.

Charitable gifts will not be affected in two important current rules, namely the maximum 20 per cent of income in any one year, and secondly, if a person has given more than 20 per cent, the ability to use that amount sometime in the next five years. These two rules remain unchanged. For many people, the use of a tax credit will mean a greater tax saving on their charitable gifts.

This can be illustrated by a young couple (without children) earning approximately $30,000.

Table 1 — 1986 Ontario Taxpayer

Earnings		$ 30,000
Deductions		
employment expense	$ 500	
CPP	410	
Unemployment Ins.	600	
Personal Deduction	4,180	
Spouse Deduction	3,660	
Total Deductions	9,350	
Total Taxable Income		$ 20,650
Federal Tax Payable		3,784
Ontario Tax Payable		1,892
Surcharge (federal)		57
Total Tax		$ 5,733

If this couple under the current rules were to make donations totalling $3,000, the following would be the case:

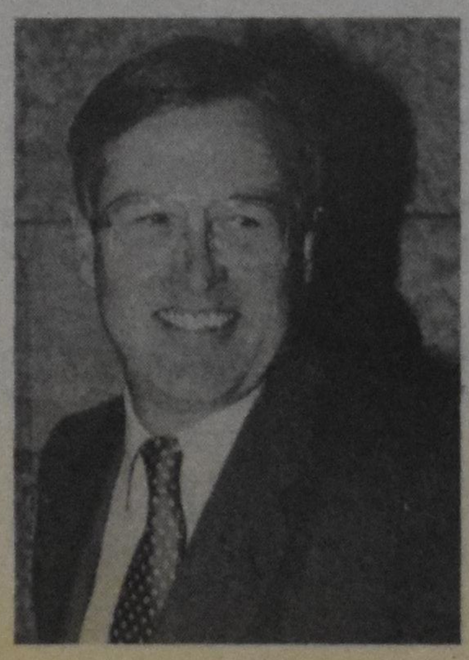
Federal Tax Payable	$ 3,113
Ontario Tax Payable	1,556
Surcharge (Federal)	47
Total Tax	$ 4,716

The amount saved by making a $3,000 donation is $1,017 or approximately 34 per cent.

The proposed system would work as follows:

from the first $250 donated, the person would receive a 17 per cent tax credit or — $42.50 tax saving. The person would save 29 per cent of federal tax, namely, $797.50 on the other $2,750 in our example. The total that can be deducted from the Federal tax to be paid is $840. However, the Ontario Income tax system also charges the equivalent of 50 per cent of the Federal tax. Therefore, they would save an additional 50 per cent of $840 which is $420 of Ontario tax.

As a result, this couple



Finance Minister Michael Wilson

would, under the new system, receive a tax credit of $1,260. (Other provinces vary just a few percentage points from the 50 per cent). This tax credit is about $240 more than the tax saving under the deduction system currently in use and in use still for 1987.

The conclusion to be drawn is that people in the middle income tax bracket or lower are definitely going to get a greater benefit from their charitable donations. The government hopes that this will lead more individuals to give generously to the charities of their choice.

Harry Houtman is Director of Christian Stewardship Services, Toronto, Ontario.

Tax freedom day comes earlier in 1987

Robert VanderVennen

June 27 is Tax Freedom Day in Canada this year — one day earlier than last year — says The Fraser Institute, an economic research organization based in Vancouver. This is the day each year "when Canadians start working for themselves; until that point in the year, all of their earnings are required to pay their tax bill."

Using data provided by Statistics Canada, The Fraser Institute calculates Tax Freedom Day for each province and for the nation as a whole. For several years the "tax burden" has been decreasing for the average Canadian family, they report.

They warn that because governments have been incurring significant deficits, their figures must be interpreted with caution. "Deficits are a way of pushing the tax burden associated with current expenditure off to the future," they say. Following are some of their figures:

Canada's 1987 tax picture

Prov.	Avg. Fam. Income	Income Tax	Total Fam. Taxes	Tax Rate	1987 Deficit*
Nfld.	28,000	3994	11,200	40.0	140
PEI	31,000	3652	10,200	33.0	14
NS	34,000	5120	14,100	41.5	504
NB	30,500	4223	13,500	44.3	85
Que.	34,000	6544	17,200	50.5	2524
Ont.	40,500	7340	19,800	49.0	2194
Man.	32,000	5095	14,200	44.4	434
Sask.	31,500	5132	14,500	41.4	964
Alta.	36,500	7860	20,200	51.1	2173
BC	34,000	6273	16,400	46.0	930
Canada	36,500	6744	17,900	48.2	29,988

*in millions

Comments

The language and assumptions of The Fraser Institute in presenting this information are individualistic and even selfish, rather than communal in any sense. The attitude is that I am forced to pay taxes for those other people, whereas I take care of myself. It is as though I must work for others until June 27, and then I can start working for my own good.

It is good to remember that much of our tax money benefits us directly, as in medical services, education and the like. And we call on governments to do for all of us together what we cannot do as individuals, like building roads and enforcing laws. But further, some tax money must be used to help the poor and vulnerable, in our country and abroad.

Probably our taxes are too low, not too high. Enormous government deficits are immoral, and certainly must be shrunk either by higher taxes or fewer services, or both. And we must always want to get the best value and least waste that we can. We don't need to like to pay taxes, but it is important to have an appropriate attitude toward taxes.

Free trade no threat to culture

VANCOUVER, B.C. (The Fraser Institute) — Government involvement in Canadian cultural industries is extensive and takes a variety of forms. Ongoing free-trade talks between Canada and the United States have highlighted several of the more contentious Canadian government policies, including Bill C-58, Canadian-content requirements for broadcasters and recently proposed legislation to establish a film distribution licensing procedure. The latter would have the effect of preventing foreign-owned companies from distributing certain films in the Canadian market. Canada's commitment to protectionist policies in the culture area is reputed to be one major obstacle to the successful conclusion of negotiations.

Individual Canadian nationalists and major cultural organizations, including producer groups and performers' unions, have argued strenuously that government protection and financial assistance is necessary to the survival of "Canadian" culture and the preservation of Canadian sovereignty. This notion has become almost an article of faith with many government representatives and bureaucrats. A recent study by Dr. Steven Globerman, entitled *Culture, Government and Markets: Public Policy and the Culture Industries* takes issue with this widely-held position. This study argues that the primary impact of government policies in the cultural area has been to increase incomes of specialized groups within the culture sector without encouraging a concomitant increase in the production of indigenous culture that Canadians are willing to consume.

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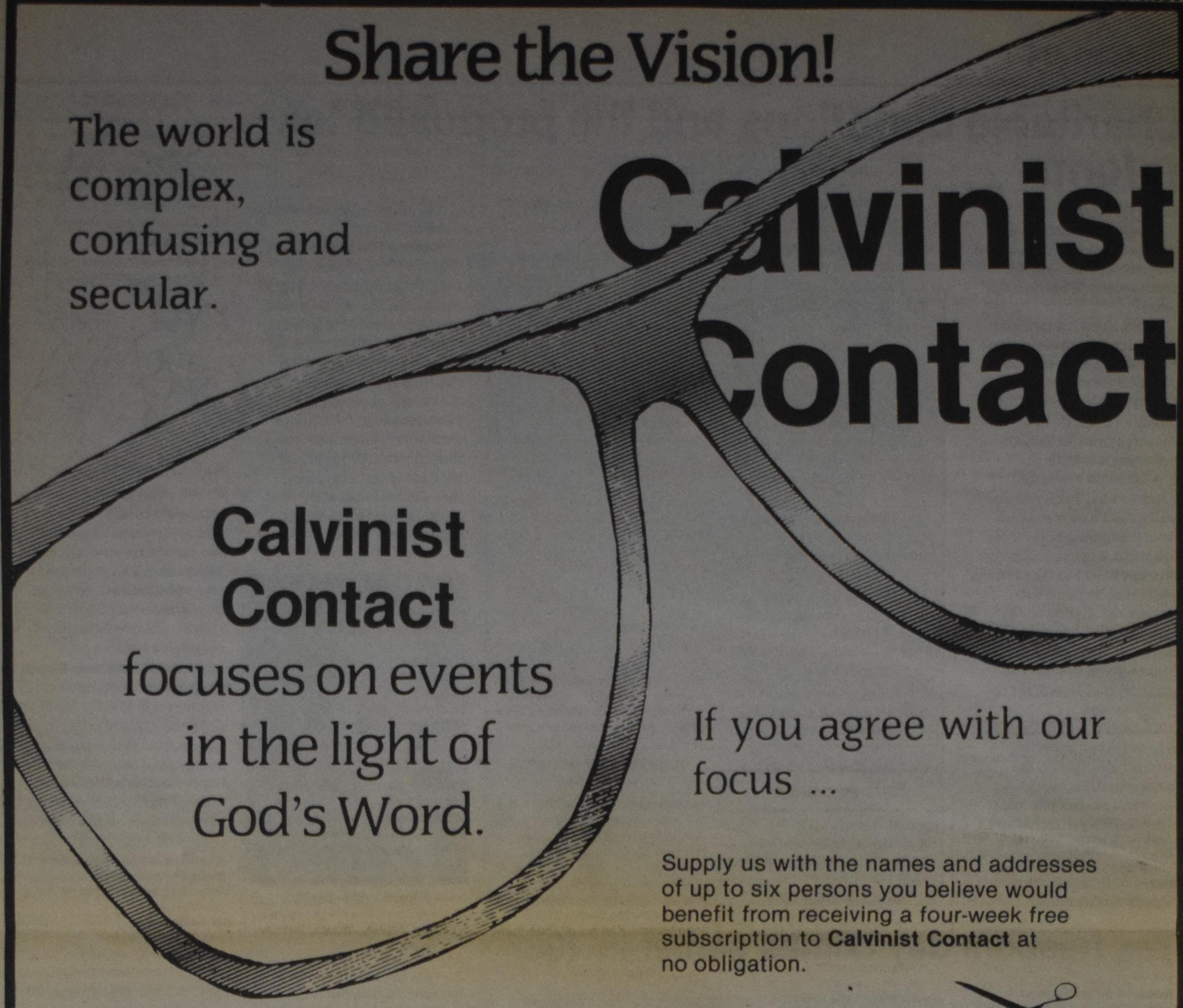

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Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00
All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For 'letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.
NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

RUTGERS: Bill and Gay would like to thank their children, grandchildren, family and friends for the many cards and phone calls they received on their 35th wedding anniversary.

Births

BRUINING: Rick and Pat thank the Lord for the safe arrival of their first child, CARYN MARIE, born on June 28, 1987, weighing 8 lbs. 5 oz. Twenty-second grandchild for Jack and Emmy Bruining of Port Dover and 18th grandchild for Jack and Anje Kerkhof of Burlington.
Home address: 165B, 5th Concession, R.R.#1, Waterdown, ON L0R 2H0

HEATH: Join us in thanking God for RUTH-ANNE MARIE born June 15, 1987, to Dan and Teresa Heath (nee Aukema). A sister for Mark and Andrew.
S1L, BP 1299, Yaounde, Cameroun, Africa.

MEPPELDER: With thankfulness to God, we announce the birth of our second son, DANIEL JOHN on June 10, 1987. Daniel is a brother for Luke. He is the fourth grandchild for Hemme and Diny Luttjeboer and 21st for Mike and Chris Hogeveen, of Brockville, Ont.
John and Trudy Meppelder, R.R.#2, Brockville, ON K6V 5T2

MOSTERD: With joy and thanksgiving to God, we, John and Wynne proudly announce the safe arrival of NICOLE ELIZABETH on June 3, 1987, weighing 7 lbs. 3 oz. She is a sister for Jonathan and Rachel. Proud grandparents are Mr. and Mrs. Aart Mosterd, Cameron, Ont., and Mr. and Mrs. Albert Valkenburg, Clinton, Ont.
Home address: R.R.#2, Cameron, ON K0M 1G0

Marriages

MANTEL-ROWAAN: Mr. and Mrs. George Mantel of Dundas are happy to announce the forthcoming marriage of their daughter MARLENE to ARIE, son of Mr. and Mrs. Clarence Rowaan of Smithville. The ceremony will take place, D.V., on Saturday, Aug. 8, 1987, at 2:30 p.m., in the First Chr. Ref. Church of London, Ont. Rev. Wayne Brouwer will officiate.
Future address: 125 Langton Rd., London, ON N5V 2L9

Congratulations!

Marriages

TINGA-KASTEEL: Mr. and Mrs. Wayne R. Tinga and Mrs. Elena Kasteel are happy to announce the forthcoming marriage of their children, TAMMY and EVERETT. The ceremony will take place, the Lord willing, Aug. 1, 1987, at 2:00 p.m., in the Ottewell Chr. Ref. Church, 9024 Ottewell Rd., Edmonton, Alta.
Future address: Apartment 8A, 10870 McQueen Rd., Edmonton, AB T5N 3L4

VOS-DEMIK: Dini and Paul Vos announce with thanksgiving and joy the marriage of their daughter PATRICIA TRUDY to JOHN EDWARD, son of Nellie and John Demik. They will be united in marriage on July 11, 1987, at 2 p.m. in Calvin Chr. Ref. Church, Dundas, Ont. Rev. R. Stienstra officiating.

WEENING-VAN DYK: With thankfulness to the Lord, Mr. and Mrs. Frank Weening and Mr. and Mrs. Henk Van Dyk are pleased to announce the marriage of their children ELAINE KAREN and JOHN HENRY. The ceremony will take place, the Lord willing, on Saturday, July 18, 1987, at 3:00 p.m., in the Springdale Chr. Ref. Church, at Bradford, Ont., with Rev. L. Schalkwyk officiating.
Temporary address: 42 Glen Rush Blvd., Toronto, ON M5N 2T7

Anniversaries

1952 July 10 1987
We rejoice in God's goodness as we celebrate the 35th wedding anniversary of our parents,

GRADA and BERNARD GROOTNIBBELINK

It is our prayer that the Lord will bless them and keep them for many years to come.
"And now Lord, what do I look for? My hope is in thee." (Psalm 39:7)
With love:
Bill & Tena; Sarah — Cornwall
Eric & Carolyn — Grand Rapids, MI
Elna — Bloomfield
Home address: R.R.#2, Bloomfield, ON K0K 1G0

Drayton Dunnville
1952 July 6 1987
Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds;
Is like to that above.
With thankfulness to God, for His many blessings, we celebrated with our parents and grandparents,

HARM and AALTJE KELLY
(nee Zantingh)

their 35th wedding anniversary.
As thankful children we pray for the Lord's continued blessings for you.
Ina & Harry Bethlehem; Sheri Lisa, Harold, Rachel, Eddy, Emily
Clara & Gary Wielink; Michael
Elly & Henry Wielink; Keith, Alicia, Faye, Henry, Sarah
Ed & Alice Kelly; Harm, Edward, Alida, Rosalee
Henry & Roeli Kelly; Harold, Jacob, Rebeccah, Henry, John, Eileen
Harold & Reimke Kelly; Harold, David, Hendrick
John & Sietske Kelly; Harm
Janet & Pete (boyfriend)
Open house was held in Bethel Chr. Ref. Church, Dunnville, Fellowship Hall from 2-4 p.m. on July 6, 1987.
Home address: R.R.#8, Dunnville, ON N1A 2W7

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

De Wilp (Fr.) Brampton, Ont.
1947 July 17 1987
"Praising God from whom all blessings flow."
We wish to announce the 40th wedding anniversary of our parents,

DONALD and LOUISE POST

We pray that the Lord will give them many more years together.
With love from all your children and grandchildren:
Peter & Teena Post; Jennifer, Michael — Brampton, Ont.
Marion & Dale Dunning; Randy, Mary — Islington, Ont.
Gaye & Jim Hofing; Jamie, Jason — Brampton, Ont.
Angela & Gordon Clark — Bramalea, Ont.
Rennie & Russell Copeland; Nadia, Jolene — Orangeville, Ont.
Ted & Barbara Post; John Thomas — Bramalea, Ont.
Janice & John Monster; Shawn, Kristin — Whitby, Ont.
Home address: 78 Sanford Cresc., Brampton, ON L6X 2C3

1952 July 17 1987
Chatham
"The Lord is my shepherd, I shall not want." (Psalm 23:1)
With joy and thanksgiving to our heavenly Father, we are happy to announce the 35th wedding anniversary of our parents and grandparents,

FRED and JOANNE SMIDS
(nee Verburg)

We pray that the Lord will continue to bless you and keep you in His care, in the years to come.
With love and congratulations:
Nellie & Peter Green; Melissa, Melonie — Belleville, Ont.
Martha & Abe DeHaas; Barry, Mark, Angela — Chatham, Ont.
John Smids, Karen LaLonde (girlfriend) — Chatham, Ont.
Home address: 66 Burton Ave., Chatham, ON N7M 4Z5

1957 1987
With praise and thanks to God, our parents and grandparents,

JOE and GERRY TALSMA
(nee Hoogendoorn)

hope to celebrate their 30th wedding anniversary on July 20, 1987.
Congratulations Mom and Dad.
With love from your children:
Marg & Lloyd; Jason, Stephanie
Kathy & Adrian
Ray & Debbie; Tina, Eric
Carol
Mary & Clarence
Home address: R.R.#2, Newcastle, ON L0A 1H0. Phone: (416) 987-4085

Obituaries

On June 25th, the Lord suddenly took home our dear brother-in-law,

WILLEM BRUINING

His passing saddened us but we have the assurance that he is at home with his Lord.
May our loving God comfort his grieving family.
Catherine Veerman — Cornwall, Ont.
Pietje & Sye VanderVeen — Eestrum, Friesland
Yke VanWieren — Surhuisterveen, Friesland
Jannie & Piet VanderVeen — Barendrecht, Holland
Aafke VanderVeen — Finch, Ont.
Aafje & Hendrik VanderVeen — Heerde, Holland
Aukje & Sietse Byker — Oostermeer, Friesland
Ali & Maarten VanderVeen — Schuilenberg, Friesland
Doeti & Riekele Algra — Oostermeer, Friesland
Ypke & Roches Van Wierden — Kollum, Friesland

Obituaries

On June 30, 1987, the Lord in His infinite wisdom called home,

HARMEN BOOTSMA

at the age of 82.
Beloved husband of Trijntje Bootsma.
Lovingly remembered by:
Case & Jenny Bruulsema — Ancaster
Tom & Bette-Ann, Cathy & Mark, Harold & Sylvia, Gerald & Trudy, (girlfriend), Annette, David, Ivan
Clarence & Clara Bootsma — Dundas
Harvey & Melinda (Clarissa), Peter, Joanne & Ken, Clifford, Timothy, Bertram
Jim & Margaret Bootsma — Mississauga
Anjanette, Gregory, Michael
Ted & Corrie Bootsma — Newmarket
Steven, Tamara, Marya, Joel
Andy & Diane Bootsma — Ottawa
Raymond, Richard, Lena, Venolia
"So then there remains a Sabbath rest for the people of God; for whoever enters God's rest also ceases from his labours as God did from His." (Hebr. 4:9,10)
Home address: 105 Alderson Dr., Hamilton, ON L9B 1G4

"Enoch walked with God, he was no more, for God took him." (Heb. 11:5,6)
On June 25, 1987, the Lord took to His home and to His glory,

WILLEM BRUINING

at the age of 67 years.
Beloved husband of Akke Bruining (nee Vanderveen).
Dear father and grandfather of:
Wietze & Audrey Bruining; Loriann, Shirley, Shailyn, William, Maria — Newington, Ont.
Ykje & John Tibben; Robert, Eric, Billy, Randy — Brinston, Ont.
Heine & Ann Bruining; Rachel, William, Angela, Jessica, Brittney — Newington, Ont.
Griet & Robert Griffin; Brooke, Troy — Calunet Island, Que.
Anne Bruining — at home
Bonnie & Willy Brunsveld; Amy, Gerrit — Newington, Ont.
Dorothy & Jeff DeVries; Nathan — Williamsburg, Ont.
Also remembered by brother-in-law and sister-in-law Marten and Alie Vanderveen, who are visiting from The Netherlands.
The funeral service was held on June 27, 1987, at Williamsburg Chr. Ref. Church, with Rev. Wieger De Jong officiating.

The Lord in His infinite wisdom called home on Thursday, June 25, 1987, our beloved uncle,

WILLEM BRUINING

We pray that God will sustain Tante Akke and her children in the days ahead of them.
Andy & Edith Veerman — Fenwick, Ont.
Leo & Shirley Heidinga — Westbrook, Ont.
Heine & Hennie Veerman — Winchester Springs, Ont.
Norm & Linda Augi — Cornwall, Ont.
Heine & Bonnie Vander Veen — Agassiz, B.C.
Ype & Gail Vander Veen — Finch, Ont.
Doug & Edith Stryker — Agassiz, B.C.
Bill & Clare Don — Winchester, Ont.
Sid & Arlene Vander Veen — Brinston, Ont.
Dave & Brenda de Yong — Williamsburg, Ont.

On June 12, 1987, the Lord called home, our dear member,

Mrs. GEPKE VANDER WIER

We pray, that the Lord will surround her husband and family with His comfort and love.
She is sadly missed by the members of the ladies society of the Chr. Ref. Church of Smithville, Ont.

Obituaries

De vrouwenvereniging "Ora et Labora" van de First Chr. Ref. Church in Lethbridge betuigt haar medeleven aan Mrs. Clara De Heer bij het overlijden van,

Mr. JANNES DE HEER

op 15 juni 1987.
Moge de wetenschap, dat hij nu bij zijn Heiland is, hun tot rijke troost zijn in hun rouw.
De vrouwenvereniging "Ora et Labora," Lethbridge, Alta.

Isa. 40.
On June 6, 1987, at 78 years of age,

CORNELIA DEN HARTOG
(nee Post)

went to be with her Lord.
She was predeceased by her husband Gerrit den Hartog.
Her children:
Rige
Jim
Rokus
Gerry
Nick
and 20 grandchildren.
The funeral took place on June 8, 1987, at the Aylmer Chr. Ref. Church. Rev. H. Boekhoven officiating.
Correspondence address: Box 23, Aylmer, ON N5H 2R8

"Fear not, for I have redeemed you; I have called you by name; you are mine." (Isaiah 43:1)
On June 24, 1987, after a lengthy illness, the Lord called to be with Him forever,

JOHN MASSELINK

Beloved husband of Alice Hofman.
Dear father of:
Alice (deceased) and Anthony VanNamen
Aukje Masselink
Jenny & Murray Visser
William & Marilyn Masselink
Loving grandfather of: Jessica & Peter, John, Alicia & Mike, Yolanda, Bill, Paul, Connie & Charlie.
A funeral service was held on June 26, 1987, at the Grace CRC in Scarborough. Rev. Simon Wolfert and Rev. Peter Van Egmond officiating.
Home address: 7900 McLaughlin Rd. S., Apt. C1106, Brampton, ON L6V 3N2

"For all the saints
who from their labours rest
who Thee by faith
before the world confessed
Thy name oh Jesus
Be forever blessed!
Hallelujah!"
On June 12th, 1987, at the age of 76,

GERBRIGJE VANDER WIER
(nee Brouwer)

passed away into glory to be with her Lord.
Beloved wife of Uitze Vander Wier.
Precious mother of:
William & Katie Vander Wier — Smithville
Theresa Wesseling — Stratford
Marie & Harry Versteeg — Simcoe
Korny & Pat Vander Wier — Wellandport
Dave & Tina Vander Wier — Wellandport
Wayne & Martha Vander Wier — Smithville
Adrian & Jane Vander Wier — Smithville
Howard & Jacquie Vander Wier — Dunnville
Anna & Stan Riewald — Hagersville
Helen & Lawrence DeGraaf — Beamsville
Dear grandmother of 54 grandchildren.
The funeral service was held on Tuesday, June 16, 1987, in the Smithville Chr. Ref. Church. Pastor Eugene DeJong officiating.
Home address: 139 Rock St., Smithville, ON L0R 2A0

Classifieds

Obituaries

The Lord gave, and the Lord has taken away, blessed be the name of the Lord.
Suddenly the Lord took to Himself, on May 29, 1987, His children, our beloved wife, mother and grandmother,

HILDA VOS
(nee Poelman)

at the exact age of 58 years.
and our beloved son, brother and uncle,

ARNOLD HENRY VOS

at the tender age of 17 years and 18 days.
Dearly beloved wife and son of: Gerhardus Jakob Vos, Granum.
Dearly beloved mother and brother, grandmother and uncle of:
Georgina & Wayne Hawthorne, Fort Macleod
Clarence & Karol Vos — Lethbridge
Jim & Marianne Vos — Granum
Patricia & Allyn Vandervalk — Granum
Six grandchildren, nieces and nephews.
Also surviving are Hilda's mother, Mrs. Mendine Poelman of Granum, her twin sister Jennie Williamson of Fort Macleod, sister Henrietta Wierenga of Granum, and brothers Ralph, Klaas and Bill, all of Granum, as well as numerous nieces and nephews.
Hilda was predeceased by her father, George Poelman and one infant granddaughter Christina Vos.
The funeral service was held in the Granum Chr. Ref. Church on Wednesday, June 3, 1987. Pastor Jake Weeda officiating.
Home address: Box 351, Granum, AB T0L 1A0

Accommodations

21-year-old Ryerson student looking for **accommodation** or others to share a house or apartment in the downtown **Toronto area.** Contact: Sandra Wynia, 508-33 Leaside Dr., St. Catharines, ON L2M 4G2. Phone: (416) 937-2700.

22-year-old female, Redeemer College graduate, needs accommodations near the University of Toronto to continue her studies there. Please call: Helen Vreugdenhil in Chatham at (519) 352-2836 collect.

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Stoney Creek 662-3791 (evening)

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Wanted

Bethel Christian Reformed Church in Dunnville, Ont., is in need of **200 copies** of the blue (presently used) **Psalter Hymnal.**
If churches are changing to the new revised Psalter Hymnal and want to sell their "old" ones, Bethel Church will consider purchasing up to 200 copies that are in good condition.
Contact the clerk at the church's mailing address: P.O. Box 96, Dunnville, ON N1A 2X1

Help Wanted

Modern 650 sow farrow to finish hog operation, near Winnipeg, is looking for a manager. Applicants should be familiar with feeding systems, electricity and plumbing. Send resume to: Robert Reinink, Box 25, Dugald, MB R0E 0K0. Phone: (204) 853-7356.

General Insurance Brokers Office in South Western Ontario requires an experienced full-time administrative person for clerical and general office duties. A R.I.B.O. licence required or able to be licenced. Computer experience an asset. Please reply in confidence to file #2465, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Hope Centre Inc.

an alternate day program for mentally handicapped adults, seeks applications for the following positions:

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These positions to start before August 1, 1987.
For more information call
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at (204) 586-9679
and send resumes to:
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240 Powers St., Winnipeg, MB R2W 5L1

R · C · B · P · A

Reformed Christian Business and Professional Association

The Board of the
Reformed Christian Business and Professional Association
invites applications for the position of an
EXECUTIVE DIRECTOR

Please forward all inquiries and resumes before August 1, 1987, to:
Henry Sieders, Secretary
c/o 2012 James Street, Burlington, ON L7R 1H1

Help Wanted

Financial Director wanted

for Citizens for Public Justice for September. Includes fund-raising, financial management and co-ordination.
Apply by Aug. 17 to CPJ, 229 College St., Toronto ON M5T 1R4. Phone: (416) 935-0267

Editor wanted

for Citizens for Public Justice for September. Includes editing CPJ's newspaper *Catalyst*, editing research, promotion and administration.
Apply by Aug. 21 to CPJ, 229 College St. Toronto, ON M5T 1R4 Phone: (416) 979-2443

Christian Home Association of Mount Hamilton

Attention General Contractors

The Christian Home Assoc. will soon be in the position to call tenders for the construction of a 30-unit Senior Citizen Home, to be built on property adjacent to the Mount Hamilton Chr. Ref. Church.
Qualified contractors, who are interested in being placed on the "Invited Bidders List" are requested to inform the association.

Please call or write to:
J.D. Schotsman
48 Malton Drive, Hamilton, ON L9B 1E7
416-383-7334

The Christian Labour Association of Canada
has a vacancy in its Rexdale-Toronto office for a full-time

junior secretary

The work involves general office duties, including typing of contracts and manuscripts, and filing of documents and correspondence. Some experience on computers would be an asset.
Salary commensurate with experience.
Send applications and resume to:
CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3
Attention: Ed Vanderkloet

HELP WANTED

Redeemer College

has a possible opening for a

cafeteria cook

Knowledge of catering to retreats and conferences essential. Applicants must be committed to the Reformed faith.
Resumes should be sent to:
Mrs. Mary Verrips
Redeemer College
Ancaster, ON L9G 3N6
(416) 648-2131

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ICS requires a Vice-President Administration
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— to start Fall 1987
— welcomes applicants with solid experience in finance and administration who would like to share their talents to make the ICS vision grow

ICS is a Christian graduate school in the heart of Toronto dedicated to bringing a Christian, biblical perspective into college/university academic disciplines.

Contact: Dr. Clifford C. Pitt, President
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

Youth convention reaches across barriers

Marguerite Witvoet

This summer's Young Calvinist Federation (YCF) Convention promises to be an exciting one. The annual convention, held this year on the campus of Northern Arizona University, typically draws thousands of young people from all across North America for a weekend of fun, festivities and fellowship.

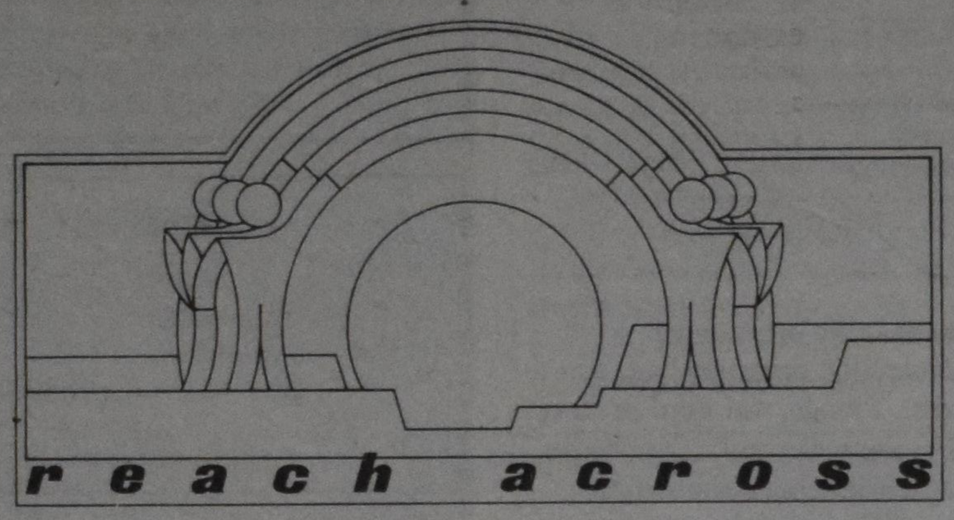
The 1987 convention will examine ways of reaching across to friends, family, other cultures and Christ. The theme was inspired by the natural barriers in the Arizona landscape. The deep canyons and high mountains are a visual reminder of other, unseen but just as real, barriers which we need to reach across in order to really communicate with other people and God.

Featured at the convention, held Aug. 14-18, will be performers such as comedian Ken Davis, solo rock artist Bryan Duncan, band Homeward Bound, singer Glenn Bulthuis of Calvin College fame and musician Sherrie Davis. Conventioneers themselves will have a chance to sing, in the special convention choir or at the mass meetings.

Over 20 workshops, or "growth-shops" as YCF calls them, will deal with the theme of "Reach Across" from different angles. Reaching across through music, sports, photography and rock videos will be a few of the topics under discussion. Others will focus on reaching across cultural differences, dealing with suicide, "loving the unloveable," and, the traditional-but-ever-popular youth convention topic, working out relationships — love, sex, dating, friendships, etc.

On campus, recreational facilities will be available for use throughout the weekend. Conventioneers will have time for swimming, bowling, tennis, square dancing, basketball, volleyball and an annual international soccer game. Organized jogging and aerobics classes will also be held early in the morning.

The convention will conclude with a "Life Challenge," an opportunity for conventioneers to commit or rededicate their personal lives to Christ, and "Koinonia," a final open-mike sharing and prayer time on the last evening.



The logo for the 1987 YCF convention.

Calendar of Events

Now to July 26	Exhibition of Scissorcuts by Lini R. Grol. Main Floor, Carleton University Library, **Ottawa,** Ont.
Now to Sept. 8	Kurelek Festival '87 at Niagara Falls Art Gallery, 8058 Oakwood (QEW & McLeod exit), **Niagara Falls,** Ont.
July 11	"Zeeuwse Picnic" starting at 12 noon in Springbank Park (site 12), **London,** Ont. Everyone welcome!
July 18	Kaatsen Tournament in **Woodstock,** Ont. Phone (519) 485-0639.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville,** Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
July 25	Organ and clarinet concert featuring organist Andre Knevel and the Dutch clarinet virtuoso Henk de Graaf. At 8 p.m. in St. Andrew's Presbyterian Church, William St., **Lindsay,** Ont.
July 31-Aug. 3	Annual ICS Conference at Niagara Christian College Campus, **Fort Erie,** Ont. Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
Aug. 8	Kaatsen Tournament in **Burford,** Ont. Phone (519) 485-0639.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Aug. 22	Kaatsen Tournament in **Oakville,** Ont. Phone (519) 485-0639.
Sept. 7	Kaatsen Tournament in **Stoney Creek,** Ont. Phone (519) 485-0639.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Starts at 10 a.m. at Redeemer College, **Ancaster,** Ont.
Sept. 12	25th Annual Youth Evangelism Services Conference from 9 a.m. to 4:30 p.m. at Covenant CRC, **Woodstock,** Ont. For info. call E. Munnik at (416) 279-8907 after August 20.
Sept. 19	Kaatsen Tournament in **Ingersoll,** Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton,** Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights,** Ill. For info. contact Dr. Hendrik Sliekers at (312) 597-3000.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth,** Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 24	Second annual Holy Spirit conference at Redeemer College, **Ancaster,** Ont. For info. call Gerrit Verstraete at (416) 890-3222.
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge,** Ont.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified deadline
Fri. July 17	Tues. July 14	Wed. July 8-8:30a.m.	Thurs. July 9-8:30a.m.
Fri. July 24	Tues. July 21	Wed. July 15-8:30a.m.	Thurs. July 16-8:30a.m.
Fri. July 31	Fri. July 24	Tues. July 21-8:30a.m.	Tues. July 21-8:30a.m.

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Cinema summaries

Marian Van Til

The Witches of Eastwick

Rated AA
Stars Jack Nicholson, Cher, Susan Sarandon, Michelle Pfeiffer, Veronica Cartwright
Directed by George Miller

A small-time sculptor, a journalist, and a cellist/music teacher are divorced, middle-aged, middle-class women in Eastwick, a tidy, conventional Massachusetts town. They are bored with the uneventfulness of their lives and starved for male company. The women are witches but are unaware of their power. That destructive power is unleashed when they unwittingly conjure up Daryl Van Horne (note the name), who seems to be everything they need and wanted. Van Horne has moved into a grotesquely oppulent mansion outside of Eastwick and the three women become his "family."

It's eventually apparent, however, that Van Horne is the devil himself, in human form: the women find him simultaneously compelling and repulsive, childish and lustful, mesmerizing but frightening. (Nicholson's portrayal of Van Horne eerily captures those qualities. He has said he wants people to wonder whether *he* might really be that evil. He achieves his goal.)

Townspeople begin to talk about the goings-on at the mansion, but only one woman, Felicia Gabriel (note the name), recognizes Van Horne for who he is, and that he will destroy them if allowed to. (Van Horne has already crippled her via an accident and the townspeople attribute her wild pleas to beware the devil to problems resulting from the accident. They can't see her as a prophet; they merely see a ranting woman who has slipped past sanity's edge.

The three women, however, sense she may be right. They *know* it when Van Horne kills Felicia because he feels they've accepted her message. When they abandon him and he attempts to get them back, they retaliate with witchcraft. He is beaten at his own game.

Though there are some funny lines, it would be very difficult for a Christian viewer to see this as a comedy, which is how it's billed. Nor can it be seen as a mere "battle of the sexes," which is how it's advertised. There's something bigger going on here, a fact which seems to have escaped the film makers. It is that ignoring of the existence of the cosmic struggle between the heavenly hosts and the hordes of Satan that makes this film so unsettling — it fools around with something it doesn't understand and it trivializes evil. If you don't believe in his existence, it's easy to laugh at a lustful devil incarnate who can be overcome with a little of his own magic. If you do, that portrayal may cause you a sleepless night after you've seen it.

It should also be said to those C.C. readers/viewers who are literature lovers, that the film bears no resemblance to New England novelist John Updike's *The Witches of Eastwick*, upon which it is supposedly based. The title and characters' names and occupations are where the similarity ends. Updike, as one of the U.S.'s best living novelists, is known for the "religious bent" and moral struggles he attributes to his characters. The type of spiritual (though not necessarily Christian) framework evident in all Updike's works has been exorcised from this film. That leaves it both bad and dangerous entertainment.

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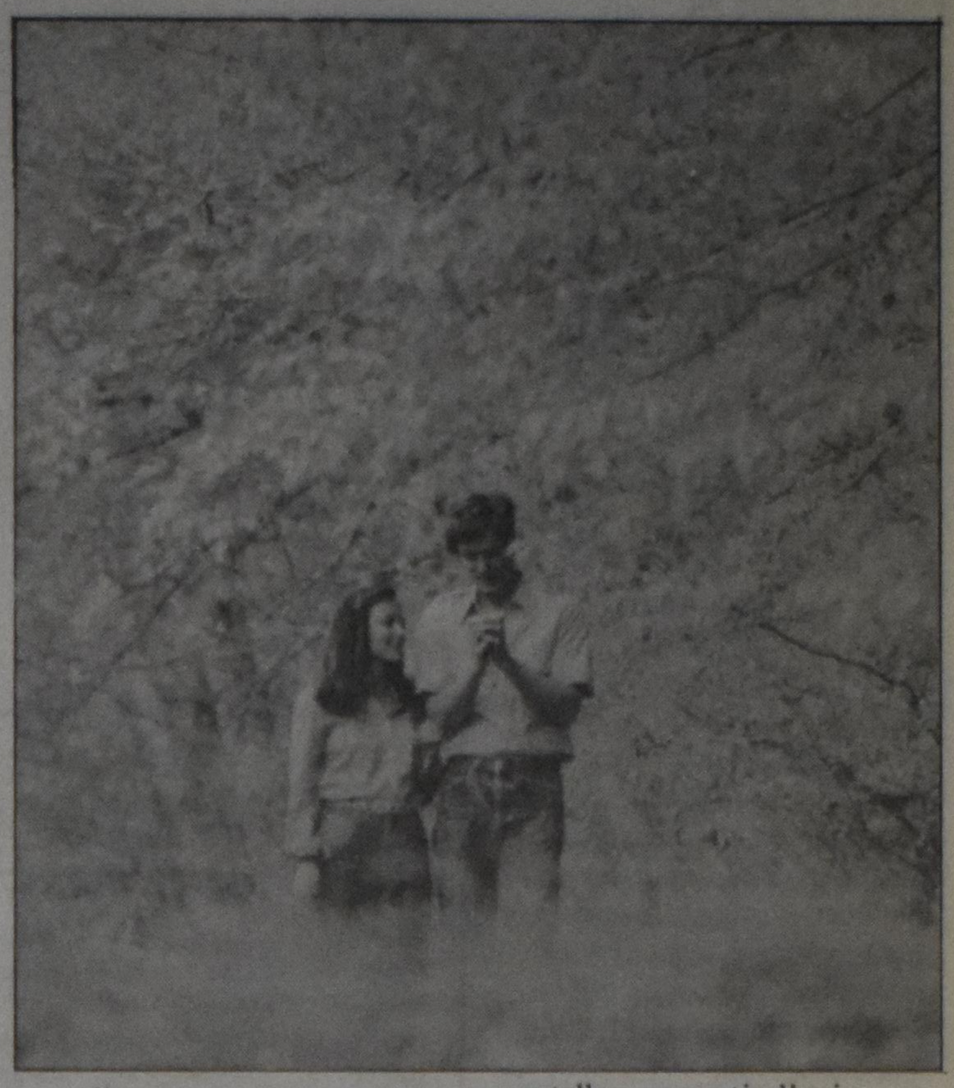
Dutch

Kommentaar met een knipoog

Herman de Jong

Waar vinden we een spreker?



"Jongens," zei Hannus Mos," laten we flinke mannen zijn, en er met geen mens over praten dat we van plan zijn Billy Graham op onze grote openluchtsamenkomst in Haulerwijk te laten spreken." Jan Oegema, de Fries en Piet Wubs, de kleine Drent, knikten ernstig. Ze stonden voor de Gereformeerde Kerk van Zuidlaren naast hun fietsen. De hele zaterdag hadden ze vergaderd en waren nu toch blij dat ze eindelijk in de frisse Drentse boslucht stonden.

Hannus Mos fietste regelrecht naar Midwolda, waar zijn meisje woonde. Hij kwam nog niet bij haar thuis, dus wandelden ze maar weer es het laantje terzijde van het eeuwenoude Menkema-Borg op. Dat is nu een klinkerweg geworden en niet meer geschikt voor minnende paartjes. "En wat hebben jullie vandaag weer bekokstoofd," probeerde Loesje enige zinnen uit de zwijgzame Groninger te trekken. "Mag ik nog niet over praten," zei Jan.

Zoiets moet men nooit tegen een vrouw zeggen. Het lokt de Delila-geest uit, en ofschoon Hannus Mos vanwege zijn jongelingsverenigings-opleiding wel iets vaster in de schoenen stond dan Simson, en op de koop toe Groninger was, kreeg Loesje het geheim er toch uit. "Echt Hannus ... ik zal het aan niemand vertellen!" Ze legde haar mooie kopje tegen zijn ruige tweed-jasje en vleide zich behagelijk in zijn sterke armen.

In de studeerkamer

Loesje had een strenge vader. Bovendien was hij dominee en wenste zijn tot-nu-toe goede-naam niet door de dorpelingen bemodderd te zien. En daar zou het op uit draaien als Loesje nog later in de avond thuis kwam. "Kom es mee naar m'n studeerkamer, Loesje!" "Kunnen we het hier in de huiskamer niet bespreken," zei Loesje, "het is hier veel gezelliger, en Mam wil ook graag weten wat u me naar het hoofd gaat slingeren." Ze kwam er niet onderuit. Het werd de studeerkamer.

Daar zat de dominee zijn 18-jarige dochter, die zich heel behaaglijk in het enige fauteuiltje genesteld had, aan te zien. Tjonge, wat werd ze mooi! Precies z'n vrouw ... en precies dezelfde gebruiksaanwijzingen. "Nou meisje, vertel es, waar ben je geweest vanavond?" "Weet u toch wel, Pappie," zei Loesje lief, "ik kan die jongen toch niet voor niets helemaal van Wildervank naar dit gat der gaten laten komen rijden? Hij kwam trouwens van Zuidlaren vanavond ...." "Zo, heeft hij daar een ander grietje zitten?" vroeg de dominee met een vlugge oogtwinkeling. "O Paps, doe niet zo flauw, u weet best dat hij een goeie gereformeerde jongen is.

"Zeg Paps, hebt u wel es van Billy Graham gehoord?" De eerwaarde vader zat paf. Daar had je het weer. Dezelfde afleidingstechnieken die hij zo goed had leren onderkennen in zijn vrouw. Je vraagt beleefd waar ze al dat huishoudgeld gelaten heeft en drie seconden later praat ze over Karl Barth.

De dominee ging staan om meer overwicht te krijgen. Toch was zijn nieuwsgierigheid geprikkeld; hoe kwam ze nu met die naam op de proppen? Nog voor hij een uur verder was wist de vader genoeg. Hij sliep slecht die nacht, en aan de ontbijttafel streek de domineese hem zorgelijk over zijn dunnende kruin. "Wat lag je toch te woelen," zei ze, "kwam dat nu van je gesprek met Loesje?"

En zo vleide de naam Billy Graham zich tussen Rinse Appelstroop en De Ruyters hagelslag op de ontbijttafel van een pastorie in Midwolda. "Maar je mag het aan niemand vertellen, vrouwtje," zei dominee beslist, "Loesje heeft me dat zeer nadrukkelijk op mijn hart gebonden."

In de keuken

Jammer toch, dat de deur naar de keuken op een kiertje stond. Daar zat Mina, het dienstmeisje, haar bijbeltje te lezen na haar morgenhapje. Dat moest van domie. Mina kwam uit het gezin met dertien kinderen van een Communistische Finsterwoldse boerenarbeider en haar

Wie kan AOW pensioen ontvangen?

De nieuwe Conventie tussen Canada en Nederland betreffende sociale verzieningen heeft uitsluitend betrekking op de AOW.

NIET op de Invaliditeitswet ("zegeltjes plakken") of op de VOV of op ambtenaren pensioen, of op het Algemeen Burgerlijk Pensioenfonds, of op bedrijfs-pensioenfondsen.

We praten alleen over de AOW, de "Algemene Ouderdomswet," die in Nederland in werking trad op 1 januari 1957.

Er zijn onder de bejaarden-van-Nederlandse-afkomst hier te lande verschillende groepen.

1. In de eerste plaats hebben we mensen die in januari 1957 (toen de AOW in werking trad) nog in Nederland woonden en toen ze vervolgens naar Canada kwamen, hebben ze de AOW premie *vrijwillig voortgezet* tot hun 65ste jaar.
Deze groep ontvangt het volledige AOW pensioen. Zij hebben geen behoefte aan, of baat bij, de nieuwe regeling.

2. Dan zijn er degenen die in dezelfde situatie verkeren als groep 1 en die, na hun aankomst in Canada, de premie-betaling *niet* hebben voortgezet maar ze hebben wel, op een latere datum (waarschijnlijk in 1977) gebruik gemaakt van de gelegenheid om zich *"in te kopen."*

Zij ontvangen dan nu een pensioen dat in sommige gevallen misschien het volledige bedrag betaalt, maar in de meeste gevallen belangrijk wordt ingekort. Die korting wordt toegepast vanwege het feit dat ze Canadees Staatsburger zijn geworden.

Deze groep moet een aanvraag indienen (een brief schrijven) om herziening en verhoging van hun bestaande pensioen. Schrijf naar de Sociale Verzekeringsbank, Postbus 77000, 1007 MG Amsterdam en vermeld uw "number." Waarschijnlijk wordt die korting nu volledig ongedaan gemaakt. Maar niet met terugwerkende kracht! De nieuwe regeling zal waarschijnlijk in werking treden op eind 1987.

3. Tenslotte is er de derde (en grootste) groep die *of* naar Canada zijn gekomen *vóór* 1957 en dus nooit iets met de AOW te maken hebben gehad, *of* hier kwamen *na* 1957 maar nooit premiebetaling hebben "voortgezet" of "ingekocht."

Deze groep komt nu (voor de eerste keer in hun leven) in aanmerking voor een gedeeltelijk AOW pensioen, als ze voldoen aan 3 voorwaarden:
a. ten tijde van uw aanvraag moet u of Nederlander of Canadees zijn.
b. ten tijde van uw aanvraag moet u of in Canada of in Nederland wonen.
c. U moet minstens 6 jaren na uw 59ste verjaardag of in Canada of in Nederland hebben gewoond of gewerkt.

De aanvraag

Het gaat niet automatisch. U moet de zaak zelf aan het rollen brengen. Hoe? Door een aanvraag-formulier in te vullen en in te zenden. Die formulieren zijn er nog niet, maar in de toekomst kunt u ze aanvragen bij de afdeling "Clients Services" van het plaatselijk kantoor van Health & Welfare Canada.

Drs. Fransen, die hier te lande voorlichting heeft gegeven over de Conventie, suggereerde dat u net zo goed kunt beginnen, *nu,* door een brief te schrijven naar de Sociale Verzekeringsbank, Postbus 77000 1007 MG Amsterdam en u kunt de brief sturen ter attentie van Dhr. Fransen. In de brief moet u vermelden (met betrekking tot uzelf en uw echtgenoot of echtgenote): naam en adres, plaats en datum van geboorte, uw laatste adres in Nederland, datum van vertrek naar Canada, en uw huidige nationaliteit. Men zal u ook vragen waar u hebt gewerkt in de jaren tussen uw 15de verjaardag en uw vertrek naar

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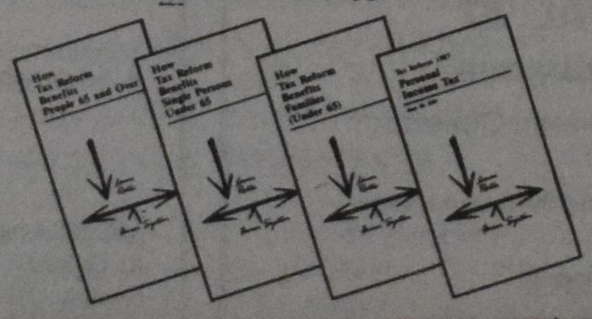

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geringe Bijbelkennis bestond uit vloekwoorden die haar vader mengde in de tirades die hij ten beste gaf tegen "dei smerige klaai-boeren."

Mina had ondanks dat geschreeuw een fijn gehoor en nog fijnere intuitie. Alhoewel ze niets van het gesprek in de eetkamer begreep, wist ze dat het heel, heel belangrijk was. Dominee praatte zo geheimzinnig en zoals zovele andere dominees: fluisteren kon hij niet!

Mina ging 's avonds naar huis. Vertelde het verhaal aan haar vader die bierdrinkend aan de wankele keukentafel met het smoezelige zeiltje zat. "Wat mot ik met zo'n verhaal," bromde hij, "laat die fijnen maar vergaderen met die Billy Gram. Misschien ken die Amerikoan die fijne Gereformeerde domies vertellen dat er niks verandert, zolang ze vanaf de preekstoelen de vette boeren niet uitfoeter'n. Geld en religie, altmaol ain pot nat!"

Op de boerderij

De volgende morgen zat Mina's vader al weer voor dag en dauw de koeien van zijn boer te melken. Om zes uur kwam de boer de volle melkbussen ophalen. "Moj," groette hij de vijf melkers, en ging meteen de dagtaken verdelen. Nu kwam het zo uit dat de Finsterwolder met de boer de "zichter" zou repareren. Met een snauw en een grauw zette de boer de arbeider aan tot meerdere spoed. Mina's vader mompelde: "Hai, Hai, wat is 't wat ... en nou komt die Billy Gram ook nog heelmaal uit Amerikoa." De boer spitste zijn oren. "Wat hest nou weer op heup'n met dei Billy Gram, waar heb je het eigenlijk over?"

Per telefoon

En zo kreeg de boer het hele verhaal te horen. Ofschoon gehaat bij zijn werkvolk, was hij geliefd als ouderling ener Gereformeerde Kerk onder de rook van Winschoten. Nog dezelfde avond belegde hij, in overleg met de dominee, die evenals de boer vreselijk geschrokken was van een dergelijke vreemde inenting op het bloeiende Gereformeerde kerkleven, een spoed-kerkeraadsvergadering. En nog diezelfde avond ging de telefoon in de pastorieen van Wildervank, Joure en Emmercompascum.

Haren rezen ten berge. Dat kon toch niet bestaan, een Baptistische evangelist laten spreken op een Gereformeerde Jeugd-samenkomst ....! De drie dominees keken op hun kalenders. Jammer, de volgende classis-vergadering was pas over twee maanden. Maar misschien waren Jan, Hannus en Piet bereid van hun snode plan af te stappen!

Alleen in Emmercompascum ontkwam comité-lid Piet Dekker her vuur-peleton der traditie. Want daar had een jonge dominee een paar weken geleden de tengere jongeling in zijn studeerkamer geroepen. "Doe nou es wat geks, Pieterman, blijf toch niet altijd bij het oude. Waarom nodig je voor een keertje Billy Graham niet uit ....

(Wordt vervolgd)

Herman de Jong woont in Jordan Station, Ontario.

Jongste herder van Nederland

DWINGELOO (SPU) — Over de Dwingelose hei loopt sindskort de jongste herder van Nederland. Het is de zestienjarige Johan Coelingh uit Ruinen, die kortgeleden was aangesteld als herder. De kudde zwerft met de Ruiner kudde van herder Jan Mos over de Dwingelose en Kralose heide. Vorige week liep de groep van Johan Coelingh nog binnen rasters, maar de schapen en de herder waren zo snel aan elkaar gewend, dat gisteren de rasters weg konden en voor de eerste keer twee kuddes en herders op de hei graasden. Johan Coelingh is opgeleid door de Ruiner herder Jan Mos en diens vader Pouwel Mos.

Hogeschool van vrijgemaakten nu universiteit

SPAKENBURG — De Theologische Hogeschool in Kampen van de Gereformeerde Kerken (vrijgemaakt) heet voortaan Theologische Universiteit. De synode van deze kerken besloot gisteren in Spakenburg unaniem, maar tegen de zin van de deputaten-curatoren, tot naamsverandering.

De commissie die het besluit had voorbereid, achtte dit nodig in verband met een verandering in de wet op het wetenschappelijk onderwijs. Met ingang van 1 september 1986 heten de van het Rijk uitgaande hogescholen universiteit.

Deputaten-curatoren waren voor uitstel van het besluit om nader onderzoek te kunnen doen naar enkele juridische consequenties voor bezittingen, die op naam staan van de hogeschool, en legaten, die een belangrijke bron van inkomsten vormen.

Overgenomen uit: Trouw, 7 mei 1987.

Canada.

Bedrag

Zoals gezegd, de regeling zal waarschijnlijk in werking treden eind 1987 of begin 1988. Wat kunt u er van verwachten? Het normale AOW pensioen voor gehuwden is f 800.00 per persoon, voor alleenstaanden f 1100.00, per maand. U zult worden toegekend 2% van dat bedrag voor elk jaar van uw "basis periode." Als uw basis periode 20 jaar is dan krijgt u 40% van f 800.00 per maand. Als man en vrouw beiden boven de 65 zijn moeten ze allebei hun eigen aanvraag indienen.

Basis periode

Hoe berekent u de basisperiode? U moet optellen de jaren die u hebt doorgebracht in Nederland vanaf uw 15de verjaardag tot uw vertrek uit Nederland.

Voorbeeld A: Geboren in 1914 en naar Canada gekomen 1950. Basis periode is van 1929 tot 1950 = 21 jaar @ 2% = 42% van f 800.00 p/m.

Voorbeeld B: Geboren in 1918 en hier gekomen 1959. Basis periode is van 1933 tot 1959 = 26 jaar @ 2% = 52% van f 800.00 p/m.

Jaren die u hebt doorgebracht in het buitenland tellen niet mee.

Hetzelfde geldt voor jaren doorgebracht in Indonesië (oud Ned. Indië). Dat wordt beschouwd als "buitenland." Zelfs als u daarheen was gestuurd als burger-ambtenaar, of als militair (herinnert u zich de 7 december-divisie?) Maar jaren doorgebracht in Aruba of in de Antillen gelden wel mee. Want die zijn nog niet zelfstandig.

En daarom: als in ons voorbeeld mijnheer A een deel van zijn basis periode in Indonesië heeft doorgebracht, bijvoorbeeld van 1940 tot 1945 in Indonesië, Birma en Thailand, dan tellen die 5 jaren niet mee voor de berekening van zijn basis periode en in plaats van 21 jaar @ 2% is hij nu gerechtigd tot 16 jaar @ 2%.

Nu een vraag over Voorbeeld B: Sinds B in Nederland woonachtig was toen de AOW in werking trad (in 1957), moet hij nu bewijzen dat hij in 1957, 1958 en 1959 AOW premie heeft betaald?

Het antwoord is: NEEN, als hij werkte voor een werkgever. Want de premie betaling was uitsluitend de werkgevers verantwoordelijkheid.

NEEN, als hij of zij helemaal niet werkte of "alleen maar huisvrouw was." Want dan was er geen premie verschuldigd.

JA, als hij eigen baas was ("self-employed"). Als hij de premiebetaling in die 3 jaren ontdook, gelden die 3 jaren niet mee.

Voorbeeld C: Geboren in Duitsland in 1910 en kwam naar Nederland in 1930. Woonde en werkte in Nederland als eigen baas tot zijn vertrek naar Canada in 1960. Had nooit van de AOW gehoord en nooit premie betaald. De laatste 4 jaren van zijn basis periode tellen niet mee. Blijft over 1925 tot 1957. Maar 1925 tot 1930 telt ook niet mee, omdat hij toen niet in Nederland woonde. Daarom, C kan aanspraak maken over 1930 tot 1957 = 27 jaar @ 2% = 54%.

Invloed op CPP, OAS, etc.

De toekenning van deze AOW uitkeringen zal geen invloed hebben op het bedrag dat u kunt ontvangen van het Canada Pension Plan of van de Old Age Security. Maar het kan *wel* in rekening worden gebracht bij de berekening van OAS supplement en bij berekening van "gain" toelage.

Inkomstenbelasting

a. Als u de uitkering naar *Canada* laat komen zal Nederland belasting inhouden. Hoeveel? Dat hangt af van uw overige inkomen, m.a.w. van uw tarief-klasse (uw "tax bracket"). U zult worden verzocht een zgn. werknemersverklaring in te vullen.

Als u op deze wijze de Nederlandse fiscus hebt betaald, behoeft u niet ook nog een keer aan de Canadese belastingman te betalen.

Maar u wordt *wel* verwacht het in uw Canadese inkomstenbelasting formulier te rapporteren. En dat zou uw Canadese "tax bracket" kunnen beïnvloeden.

b. Als u de uitkering in *Nederland* laat uitbetalen zal Nederland *geen* belasting inhouden. Dan wordt het aan u overgelaten om dat met de Nederlandse fiscus op te nemen en aangifte te doen en te betalen. We hebben de indruk dat men dat in Nederland niet al te ernstig opneemt.

Voor uw Canadese inkomsten-belasting formulier geldt hetzelfde als boven vermeld.

c. Tenslotte: als u er de voorkeur aan geeft om helemaal niets aan de Nederlandse fiscus te betalen is er de mogelijkheid om ontheffing aan te vragen bij de Inspecteur van Belastingen te Amsterdam.

Weduwen-pensioen

Als u een weduwe bent en 65 jaar oud of ouder, dan wordt u behandeld als een alleenstaande en u dient een aanvraag in als boven aangegeven. Als u nog geen 65 bent kunt u aanvraag indienen voor een weduwenpensioen mits uw man ten tijde van zijn overlijden in Nederland of in Canada woonde en na 1 october 1959 een zekere tijd in Nederland heeft gewoond of gewerkt. Dat moet waarschijnlijk tenminste 12 maanden zijn geweest.

N.B.

Tijdens de bijeenkomst in Holland Christian Homes in Brampton op 22 juni heeft Dhr. Fransen zijn bloc-note met aantekeningen verloren. Iemand moet die bloc-note bij vergissing hebben meegenomen. Wilt u zo vriendelijk zijn Holland Christian Homes op te bellen?

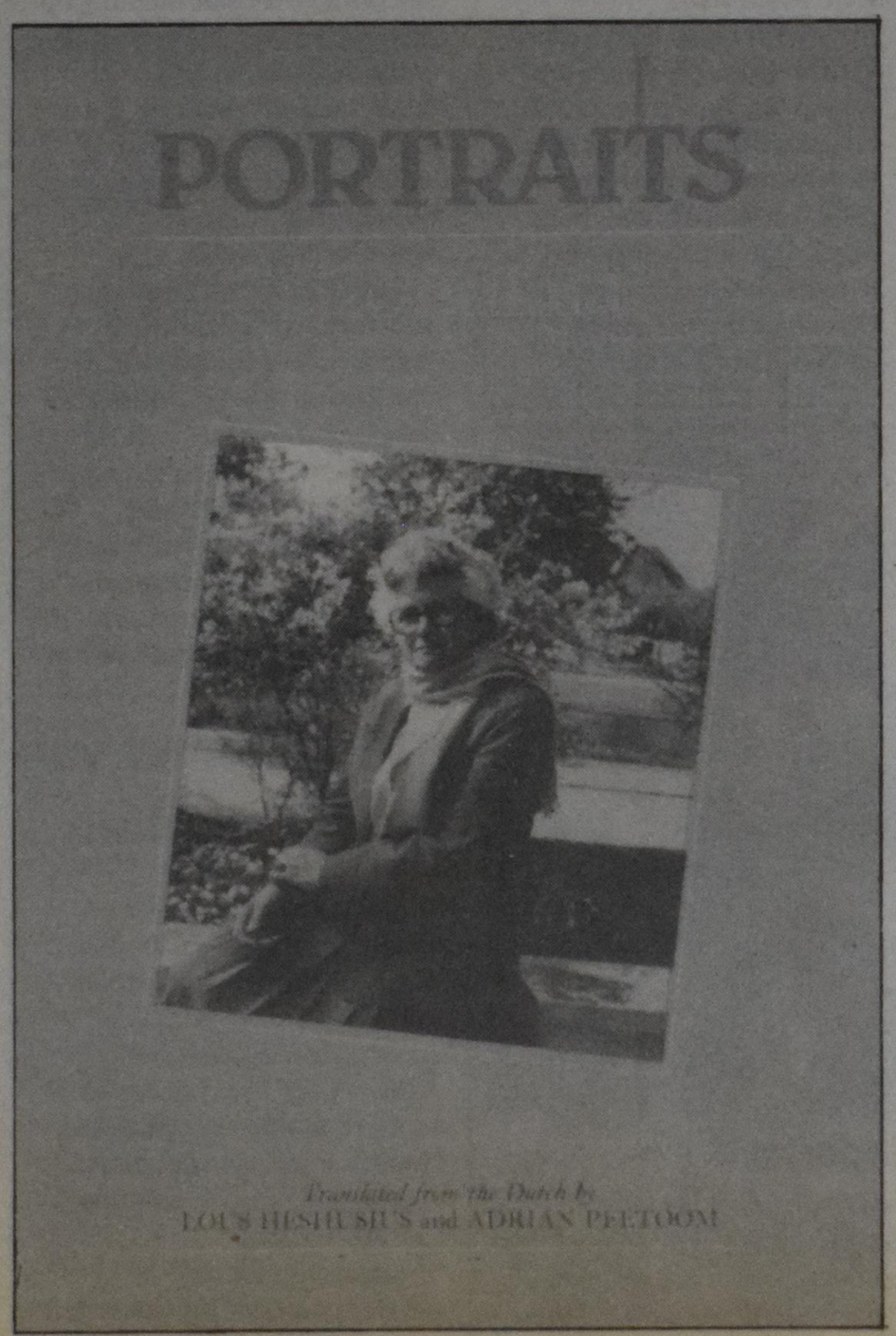
Books

Robert VanderVennen, page editor

True Story

Profiles of handicapped

Portraits, by Lize Stilma. Translated from the Dutch by Lous Heshusius and Adrian Peetoom. Published by Mosaic Press. Reviewed by Herman de Jong, Jordan Station, Ontario.



Portraits is a book that makes you still ... and a little sad! Still and sad, because you recognize your own brokenness and that never feels good. Lize Stilma's portraits of physically and mentally handicapped people, and their entourage of caring and non-caring people go to a depth where you and I no longer react intellectually, but with all the compassion which Jesus — if all is well — has engraved in our hearts.

Lize is a typical, down-to-earth Dutch woman. Her picture is on the cover of the book and even though her eyes are searchingly-serious, there's already the beginning of an inviting smile around her mouth. You would like to have a cup of good strong Dutch coffee with her. Lize Stilma is not a trained poet or writer, yet she has written 10 books in the last 10 years.

Portraits contains translations from five of these 10 books. Lous Heshusius and Adrian Peetoom, in translating, have kept Lize Stilma's typical idiom almost completely in tact. You sometimes wonder what language you're reading. Nothing is lost of Lize's way of jotting down her life's experiences and perceptions so compassionately, that there is immediate contact with the common folks for whom she writes.

Stilma uses the fine-pencilled strokes of the old Dutch Masters in her portraits. Seemingly forthright and simple, Stilma's portraits of those who through our severing attitudes might well be called the "invisibles" leave much to the imagination — like the paintings of the old Dutch Masters. You have to sit down again, look and ponder, ponder and look, to get to the bottom line. Then, suddenly, you catch on, you have that "a-ha" experience. But then the soul cringes and squirms uneasily and the next "ha" stills on your lips, for you have become aware that Stilma has painted you, the observer, in her portrait and makes you stare at yourself.

Jesus commands us to love people with special needs, but because another person's brokenness reminds us of our own brokenness and spiritual handicaps, we so often shun handicapped people. Stilma shows us that once we are freed from fear of our own inner brokenness, we can accept and love those who, in the words of Robert Perske, work like birds without wings trying to keep up with the others who grow and develop like soaring seagulls.

If we, comfortable Christians, could only be a bit more like Carla, one of God's images Stilma brings to us in one of her portraits. Carla is the friendliest person in the whole institution — Down's Syndrome, 17 years old. Chris lives under the same roof. He's unreachable, has been staring at the ceiling for over 20 years and doesn't react to anything. Carla talks to Chris and when he doesn't react, tickles him.

A staff member tells Carla that Chris cannot feel, talk or smile. "From that point on she pays a daily visit to the large, sleeping hall. With great deliberation, as if performing a ritual act, she walks to Chris' bed and bends over him. She kisses him, feather light, on the forehead. Then she says, "Hi, Chris. Carla will come again tomorrow." And she does ...

Sitting down at my desk, feeling sad that I miss Carla's deliberation, I imagine a hand on my shoulder and a voice saying: Don't fret ... it will be OK ... just open your heart and channel My grace through you!

I hope that Stilma's book will have that impact on many readers. This gallery of *Portraits* should not be in a museum, but in our hearts.

New Testament

A clear look at the New Testament

New Testament Theology, Leon Morris, Zondervan, Grand Rapids, MI, 1986. 368 pp. Price: $28.50 (Can.) Reviewed by George Van Arragon, St. Catharines, Ont.

Those familar with the New Testament scholarship of Leon Morris will welcome this book. It is one of the clearest overviews of New Testament theology from an evangelical perspective that I have recently read. What it lacks in depth and detail when compared with the New Testament theologies of Bultmann and Kummel it compensates by its simplicity and systematic order.

All or nearly all New Testament scholars who write on the subject have their own views as to the "nature, function, method and scope of N.T. theology." It is inadequate, however, merely to compare this work with those on the opposite end of the spectrum. This book must thus be appreciated for its own merits and approach.

"In this book," says Morris, "I am striving hard to find out what the New Testament authors meant, and this not as an academic exercise, but as the necessary prelude to our understanding of what their writings mean for us today."

The author rejects a historical approach to N.T. theology: "The gospels are not concerned to give us a history of the life and times of Jesus of Nazareth. They tell us what is important for our salvation, and the history is more or less incidental."

But instead of mere history, "theology is concerned rather with faith and hope and love, with sin and salvation, with life here and now, with our hopes for the hereafter, and above all with God and with what God has done in Christ."

In terms of order, the book begins with the Pauline writings, subdividing them in trinitarian order: God at the Centre; Jesus Christ our Lord; God's Saving Work in Christ; Life in the Spirit.

Next he deals with the synoptic gospels and Acts, again focusing on the trinitarian doctrine of God, Christ and Holy Spirit and also soteriology and discipleship.

The gospel of John is also treated with respect to its doctrine of God, Christ and Holy Spirit, and there is also a section on "The Christian Life."

In chapters 16-22 Morris surveys in turn, the Epistles of John, the Revelation of John, Hebrews, James, I Peter, II Peter and Jude.

This work is eminently readable and not at all that "heavy" to digest. It has a wealth of insight, and is moved along by a warm, vital, scholarly and Christian concern to make the New Testament speak to our circumstances today.

Sherlock Holmes — The Canadian connection

TORONTO, Ont. (Canadian Scene) — Sherlock Holmes — a man who never lived but is believed by many to actually have existed — was brought to life 100 years ago by the pen of an English doctor turned novelist. The first Holmes story, *A Study in Scarlet*, appeared in November 1887.

Since then, stories of the famous private detective have fascinated readers through the world. The nine Sherlock Holmes books have been translated into over 50 languages.

Their author, Sir Arthur Conan Doyle, based his hero on Dr. Joseph Bell, his teacher at the University of Edinburgh medical school. Bell regaled his students with examples of his extraordinary faculty for deduction, which Doyle eventually bestowed on his fictional hero.

Although Doyle rarely mentioned Canada in his Holmes stories, it is this country which boasts the largest and finest collection of Sherlock Holmes first editions, manuscripts and memorabilia. These are housed in the Conan Doyle Room at the Metropolitan Toronto Reference Library. The room is furnished in Victorian style, cluttered with "momentos" of the great detective—his famous tweed "deerstalker" hat, his pipes and even simulated visiting cards of the strange and colourful characters who consulted Holmes.

The Conan Doyle Collection began in 1969 when 150 books were purchased from a Toronto collector. Other collections were soon added and today the room houses more than 500 Holmes books as well as 200 other volumes of works by Doyle. Many of the books are in translation and recently, says Cameron Hellyer, curator of the collection, "we received a Holmes book in Kannada, a language of southern India. We cherish such volumes and are actively seeking translations into Arabic."

The Conan Doyle Collection is a valued resource of the thousands of Holmes enthusiasts throughout Canada. Sherlock Holmes associations and clubs exist throughout Canada.

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